



PSYCHOLOGY
AND THE
COSMIC ORDER

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BY

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P R E F A C E

The soul cannot be clearly understood from the exclusive standpoint of its subjective forces and their incoherent manifestations. The conflicting discussions in the voluntaristic, idealistic and sensualistic systems of psychology make this fact quite evident.

The understanding of the soul requires — as all extant things do — an objective basis, the fundamental cosmic lawfulness, by virtue of which alone a comprehensive visualization of its cosmic value and concrete existential meaning is attainable.

Decades of earnest study and meditation have been devoted to this very important subject, affecting all phases of our life, the result of which is afforded in these systematic outlines of psychological realities.

It is the hope of the author that this mental contribution will evoke profounder insight into and knowledge of the soul, and thus promote improvement in our educational requirements, the need for which has never been felt more keenly than it is today.

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CONTENTS

	<i>Page</i>
THE SOUL	1
THE FORMAL ESSENCE OF THE SOUL	3
THE FORCE OF THE WILL	5
The Mover of the Will	7
The Movement of the Will	9
The Motive of the Will	10
THE FORCE OF CONSCIOUSNESS	13
Perception	15
Concept	19
PSYCHOLOGICAL QUALIFICATIONS FOR CONCEPTS	21
Intuition	21
Experience	24
Discrimination	26
Imagination	29
LOGICAL REQUIREMENTS FOR CONCEPTS	33
Concept of God	35
Concept of Natural Lawfulness	41
Concept of Psychic Lawfulness	43
Concept of Superspiritual Lawfulness	45
Concept of Logical Laws	47
COMPLEX OF CONCEPTS	51
Ideational Tendency to Nature	52
Ideational Tendency to Mental Elements	55
Ideational Tendency to Superspirituality	60
THE FORCE OF FEELING	69
Sensation	70
Sentiment	73
Complex of Sentiments	77
SENTIMENTAL TENDENCY TO NATURAL REALITIES	85
SENTIMENTAL TENDENCY TO SPIRITUAL REALITIES	93
SENTIMENTAL TENDENCY TO SUPERSPIRITUAL REALITIES	111
RELATION OF THE SPIRITUAL WILL TO DIVINE HOLINESS	133
RELATION OF SPIRITUAL CONSCIOUSNESS TO DIVINE TRUTH	145
RELATION OF SPIRITUAL FEELING TO DIVINE LOVE	159
CONCLUSION	183

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THE SOUL

THE SOUL

THE soul is a spiritual or psychic force-unit, consisting of self-conscious and self-sentient will. This definition is incontrovertible, because the will is the seeking, the choosing and the deciding agent in all psychic activities. Consciousness and sentiment are only contributory and associated forces for these activities; they are the ways through which the will reveals and expresses itself.

We may call the will the mystery of the soul, for we cannot observe its intentions and decisions unless expressed through thoughts and sentiments.

Consistently with their psychological bent, idealists and sensualists accept these expressions as the principal factors of the soul; whereas, in reality, ideas and sentiments are nothing but the effectuations and revelations of the self-conscious and self-sentient will.

The argument of the idealist that the will cannot act without consciousness is based on the assumption that the will is a force separate from and often antagonistic to consciousness, and that, therefore, not the will but consciousness constitutes the principle of the soul. The opinion that consciousness precedes the volitional act depends for support, however, upon appearance rather than reality.

The philosophical sensualist argues on precisely the same line, with the difference that, instead of placing the emphasis on consciousness, he emphasizes sentiment. One takes the processive and the other the effective force of the soul's essential manifestations as its principle.

Should we ask the idealist or the sensualist who is conscious, or who is sentient, of a given object, neither of them could answer the question from his standpoint; for to say that consciousness is conscious and sentiment is sentient, is a statement too indiscriminate to deserve logical attention.

From this introductory discussion it is quite obvious why so much misunderstanding exists regarding the soul. A rational solution of what is an all-important personal problem is, with good reason, sought by every thoughtful man.

There are two ways leading to the attainment of clear knowledge regarding the formal essence of the soul, its existential importance and its position in the world: first, the psychological or spiritual; second, the axiological or superspiritual, both ways being fundamental for concrete understanding of all vital objects.

THE FORMAL ESSENCE OF THE SOUL

THE formal essence or, figuratively, the nucleus of the soul, consists of the self-conscious and self-sentient will. Metaphorically, the will is the fire of spiritual life, with consciousness as its diffusing light and sentiment as the warmth emanating from this formal essence.

The spiritual phenomenon differs from the natural in the manifest fact that it consists of voluntary, conscious and sentimental forces, the like of which are obviously non-existent in nature. Factually, nature reveals only automatic forces, fundamentally, mechanical energy, diffusion and vibration, factors of practical instrumentality, illustration and utility.

It follows that the soul, as a spiritual being, belongs to a different cosmic order from nature, and, by reason of this fact, cannot be investigated or logically defined and clearly understood from the naturalistic viewpoint. In other words, the soul is not a subject matter of sensuous perception, as are natural objects, but of mental perception, which, indeed, is the fundamentally perceiving act. The physical eye is merely the natural organ through which only natural phenomena are perceived, but not conceived or understood.

Correct thinking requires logical discrimination in order to attain logical comprehension. As in the scrutiny of all objects, so also in the investigation of the spiritual factor, that is, the soul, the strictest application of logical laws is demanded.

The incontestable logical laws, operating in ratiocinative thinking, are the *logical principle*, the *logical process* and the *logical effect*. It is impossible to attain a clear comprehension of effects unless we are able to induct them into and connect them with their respective processes, which reveal the effects. And it is likewise impossible to attain a complete rational insight into processes unless they are inducted into and connected with their respective principles. Deductively, however, all principles reveal themselves in their respective processes, and these again in their related effects, the final manifestations of the principal cosmic elements.†

† See "Logic and the Cosmic Order".

That the soul, in its unified essence, is self-conscious and self-sentient will, is, of course, a strictly synthetical definition, which is of fundamental concern in the logical understanding of this most intimate element of our life.

Analytically, however, three strictly defined forces are distinguishable in the soul, namely the *force of will*, the *force of consciousness*, and the *force of feeling*. In our further discussions it will be shown that consciousness adheres to self-consciousness and that feeling adheres to self-sentiency as their respective sources, and that both are logically and factually subordinated to and controlled by the specific force of the will.

THE FORCE OF THE WILL

THE will is that spiritual or psychic force which possesses the exclusive capacity for seeking, choosing and deciding. Neither consciousness nor sentiment has these capacities; they depend on the will for their effectuation.

The intrinsic capacity of consciousness is to show and to define what the will is seeking. It aids the will only definitionally in what to choose, and it enables the will to decide only according to its capacity for logical comprehension.

The intrinsic capacity of feeling has the same subordinated function. Instead, however, of defining the object sought by the will, it conveys the fruition of the object, which the will, according to its capacity and choice of personal desires, more or less resolutely accepts or rejects.

Examples in confirmation of the supreme power of the will in the soul have been given by all voluntaristic psychologists. But what has not been sufficiently explained in the voluntaristic thesis is the volatility and vacillation of the human will.

Because of this volatility and vacillation (the reason for which must be sought in the instability of its complex of concepts and sentiments) the human will appears to be so mysterious, so little apprehensible and comprehensible, that even noted psychologists have been unable to disentangle the ever-prevailing idealistic and sensualistic perplexity.

By reason of this fact, in obvious contradiction to all psychological experience, there has arisen a theory of "the unconscious mind." Such an interpretation of the soul reveals either a wish for personal irresponsibility or total lack of discrimination as to the soul's fundamental forces.

In every one of its acts the will is invariably self-conscious, that is, conscious of its volitional force, and applies this force to any and every object in which its interest lies. Otherwise there would be an unbridgeable gap between will and consciousness, which obviously does not exist.

What has as yet remained undiscovered in psychology is the fact

that the self-conscious and self-sentient will is invariably hidden behind its consciousness or thought, and behind its feeling or desire, until its motives have been expressed through them. But even in these expressions, as we well know, its real purpose may be concealed rather than revealed.

Furthermore, it is necessary to bear in mind that principles, in any sphere, are most difficult of human comprehension. Human intelligence extends chiefly to psychological and natural effects or facts. The understanding of the processes of psychological or other facts, because of the necessity for logical coordination and logical reason for these facts, causes considerable difficulty in arriving at the right conclusion. Most difficult of all is the understanding of and reason for the contemplated processes.

Principles are thus hidden from human intelligence, not because they are unreal, but because the human mind shows too little respect for and active interest in them. True, the human mind has aspirations, which are, however, vague and for knowledge rather than for the realization of principles, which it defines conveniently as "ideals" and not as lawful realities in the cosmic order.

As already stated, the will is hidden behind its consciousness and its sentiment; we apprehend its activities only through the manifestations of its consciousness and of its sentiment. From the depths of its essential ego the seemingly concealed force of the will appears in all deeds, thoughts and sentiments, as the master of all personal decisions whenever vital conditions of its life are affected. And this ego is the self-conscious and self-sentient will.

According to logical analysis, the will manifests itself through three forms of activity: first, as the *mover*; second as the *movement*; and, third, as the *motive* of action. Logically, the mover is the psychological principle, the movement is the psychological process, and the motive the psychological effect of the will in itself.

We arrive at the certainty of these psychological forms of activity, not by a more or less exact observation of externally visible deeds, but by introspective scrutiny of the original factor of the deed and of the psychological way through which the deed is performed. To illustrate: The task in judicial procedure consists in ascertaining, first, the principal factor of the deed (*mover*); second, the processive way or manner employed for the effectuation of the deed (*movement*); and, third, the actual motive of the deed (*effect*) in order to be able to render judgment. This practical

illustration clearly shows the logical order of the psychological formality of the force of the will, without the concept of which neither responsibility for nor estimation of deeds can be logically and rationally ascertained.

Before entering into further disquisitions concerning the soul, the author wishes to call the attention of the reader to the fact that the terms "mental", "spiritual" and "psychic", interchangeably used in this work, have essentially the same significance. Psychologically, the terms "spirit" and "mind" may emphasize the force of the will and, to some extent its intellectual force, while the term "psychic" usually emphasizes rather its sentimental force, thus distinguishing only the psychological tendency or characteristic of the soul, *but not its essence, the self-conscious and self-sentient will.*

The Mover of the Will

The mover of the will constitutes the central energy of volition. It reveals itself specifically through its searching for ways in which to express its mental life and the interests of its life.

The inherent intentness and eagerness, in one direction or another, so noticeable in the beginning of every act, gives us sufficient insight into this psychic fact. It expresses the will's innate spontaneity.

The psychological cause for the existence of the volitional energy is action, the very life of the will's freedom and achievement, without which the reason for its existence would be unreal and its purpose futile. Actual life proves the reality of will-power and the effectiveness of its purpose.

Freedom, therefore, is the intrinsic manifestation of the mover of the will, and the proof of its psychic autonomy. Were it not for this manifest fact, the autonomous will would be no will, but a mere automatic energy, without any perceivable trace of self-consciousness or self-sentiency and, consequently, indistinguishable from mechanical forces and phenomena.

Freedom in the *psychological* sense, however, must be strictly distinguished from freedom in the *ontological* sense. The commingling of these two cosmic factors results in the one-sided view of cosmo-psychological determinism, based on the erroneous opinion that causes and motives are identical.

It is true that, psychologically, the mover of the will is the

relatively absolute agent of the soul. It can search, choose and decide or determine what and how it wills. It is the principal and most important force-form of the soul's spiritual essence, which enables it to realize its freedom in any direction that it chooses.

Ontologically, however, the will stands in absolute relation to superspiritual, spiritual and natural laws, on which the whole worthiness, safety and very purpose of existence depend. As a relative being the soul unquestionably needs the dominion of absolute determinations, that is, laws, for the fulfillment of its existential mission, consisting in relative cooperation with the Absolute.

Because attainment of worthiness, clear reason and profound feeling are, psychologically, the most important tasks of the soul, its energy cannot be other than restless in the search for worthier and greater fields of activity, broader horizons of visions and enjoyment of profounder and sublimer sentiments.

In many psychological researches the soul is considered a mere psychic phenomenon. No attention is paid to the lawful structure of its forces and the real reason for these forces. Many psychic details are analyzed, but with little or no effort to fathom their logical synthesis and real unity, centering in the self-conscious and self-sentient will.

Furthermore, too little attention is paid to the logical position of the soul as the outstanding factor in creation, and to the soul's lawful correlation with superspiritual laws, without which the solution of the fundamental psychological problem is impossible. Chiefly occupied with modes of the soul's conceptuality, emotion, experience, and moral conduct, the science of psychology is still bound to the narrow subjectivistic standpoint, which is far removed from the profounder understanding of the *real cosmic* value of the soul's life.

The undeniable criterion of man's mentality and value of character is his action, and it is the principle of action, the self-conscious and self-sentient will, which demands a thorough scientific scrutiny.

Causes exert no compulsion on the will. They are mere ideational inducements to decisions. They have not a determining but only a logical sense and value. The will is capable of acceding to or opposing all causes that may bear upon it.

Moreover, the will is neither unconscious nor unsentient, both consciousness and sentiency being distinctive characteristics of its force of action. Through them the will reveals its life.

The Movement of the Will

Nothing can reveal itself that does not contain the force of revelation. The mover of the will inherently contains this force and clearly manifests it in its self-consciousness.

Self-consciousness is the principal movement of the will in itself. In this movement the will recognizes its own spiritual essence of volitional, cognitive and sentimental forces, this being self-cognition of its spiritual ego.

The question regarding the reality of the spiritual ego is answered through the realization of this inward psychic process. Indeed, this process of realization appears to be rather formal; but unless we apprehend the logical form of the will's essence, we shall no more be able to understand the order of its working force than we can understand the working force of a machine by observing only its superficial cogs and wheels. Even in machines the motive power is encased and hidden, lest it disperse and lose the determined process through which it is made of service.

Self-consciousness, therefore, is the primary conscious force of the will. By virtue of its possession, the will projects this force toward objects, in the conception and attainment of which the soul pursues its life. Self-consciousness invariably precedes consciousness in every instant of the will's activity. In this precedence lies the process of the seeking, choosing and deciding will.

The will always is conscious of its volitional force; this is precisely what the term self-consciousness means. Were it not for this fact there would be no motive, no endeavor, no attainment — in fact no possibility of free action. True, self-consciousness involves existence (*cogito ergo sum*), but there exist innumerable things in the world that have no self-consciousness. Self-consciousness, therefore, clearly predicates the psychic volitional agent, the ego of the soul as its principal spiritual force.

Processively, however, the self-conscious will tends toward cognition of objects in which it is interested. Thus the soul first ascertains what it is itself, and, knowing itself — more or less clearly — to be a free and conscious agent, wants to have its free choice as to its tendency with reference to specific objects. A little introspective scrutiny will make apparent the reality of this process of self-cognition.

The choice of objectives, and all details connected therewith,

is performed by the self-conscious movement of the will. Whether this choice is passive, active or intensive by no means contradicts the free choice of the will. Even under the stress of compulsion the will is conscious of its free choice.

Passivity, activity and intensity predicate only the main degrees of the sentimental force, which, as such, has no deciding power. Sentiments only influence decision but do not determine it. The will can oppose as well as yield to sentimental impulses.

Self-consciousness, being most intimately linked with the will, obviously controls the consciousness of objects in all its processes of perceiving and conceiving. It is always the self-conscious will that perceives and conceives objects, although only in accordance with the degree of its logical capacity. Consciousness without self-consciousness of the will is non-existent.

The Motive of the Will

Motive is that volitional form through which the will arrives at a decision in order to perform the deed. The deed, accordingly, is the effective expression of the will's self-conscious resolution.

Into the formation of motive, however, there enters another spiritual factor. This factor is self-sentiency, the sensing force of the soul.

As, in the preceding form of the will in itself, self-consciousness precedes consciousness, so, also, in its motive, self-sentiency precedes the feeling force toward objects.

This feeling toward objects, inherent in the self-sentiency of the self-conscious will, is the will's sentimental force, through which it seeks after the fruition of its life.

The will cannot live on exclusive volition and consciousness without obtaining enjoyment out of its volitional and conscious forces. Fruition is an intrinsic requirement and necessity of life, without which its tendency would be to self-destruction rather than to the persistent desire to live.

We begin to realize that doing, thinking and feeling have their source in the spiritual unitary or monistic nucleus of the self-conscious and self-sentient will — the ego or person — in order to distinguish its identity from another person.

On further scrutiny we cannot escape the fact that the soul consists of a formal lawful structure of strictly ordered spiritual

forces, which, like all other forces in the cosmic order, have a lawful reason and lawful aim for their existence. There exists no soul, whether in the human or animal realm, that does not intrinsically consist of voluntary, conscious and sentient forces.

It is logically inadmissible to consider immutable manifestations of the identical form of psychic forces as mere psychic phenomena. The ever-manifest structure of lawfully-ordered spiritual forces proves the outstanding fact of the soul's ontologically lawful existence — a truth of far more vital interest than all the laws of nature. We may call this fundamental elucidation of the lawful forces of the soul the ontological or cosmic proof of its immortality.

As the fundamental task of natural sciences is the comprehension of the laws of nature, so also is the comprehension of the psychic laws of fundamental importance in the science of psychology.

The understanding of the lawful structure of spiritual forces, essentially consisting of the self-conscious and self-sentient will, gives us the key to the solution of the whole psychic problem.

It must, however, be clearly understood that the self-conscious and self-sentient will constitutes the fundamental essence — the immutable, that is, immortal, form of the soul as such — and that all the innumerable deeds, thoughts and sentiments, relative to the sought, chosen and decided objects, are nothing but temporary results or acquisitions of its volitional, conscious and sentimental forces, and the clear illustration of its temporary state of life.

As a consequence of this irrefutable psychological fact, it lies in the power of the will to rise to the highest station of existence, or to sink into the abyss of animals, sufficient evidence of which fact can be found even in our limited life on this earth. The self-conscious and self-sentient will is an everlasting substance which outlasts all stages and expressions of life.

How the will uses its consciousness and feeling for its personal objectives will be discussed in the following chapters. And *why* the will chooses and decides on these objectives is explained in the chapters on the complex of sentiments.

Moreover it must be borne in mind that motives are discernible according to the degree of their volitional force. Thus passive motives are tolerant or indifferent to given objectives. On the other hand active motives are those which are strong enough to actuate a part of the conscious and sentimental forces for a partial realization of the aim. But the intensive motives stir all faculties

of the soul to decisive action, in order fully to achieve their purpose. These degrees of the will's motives play a very important role in the evaluation of the soul's determinations.

THE FORCE OF CONSCIOUSNESS

THE FORCE OF CONSCIOUSNESS

CONSCIOUSNESS is the cognitive force of the will. No such force exists apart from the will. Its real origin lies in the self-consciousness of the will, self-consciousness being the introspective and consciousness the prospective movement to cognition. In other words, if I am conscious of myself, that is, of my own actions, thoughts and sentiments, I am self-conscious. But if I am conscious of an object beyond the application of consciousness to my own ego, I am, logically speaking, not self-conscious but only conscious. The prospective movement, however, involves the whole force of the will, its mover, its movement and its motive.

Broadly speaking, consciousness is the psychological term for subjective knowledge. As such it does not necessarily express logical qualifications, which first reveal themselves in the intellectual capacity of the soul. One may have a logical as well as an illogical consciousness, which merely shows either strength or weakness of the intellect.


Intellect contains a mental capacity for more or less logical understanding of the conscious material the will has acquired and stored in its memory. This understanding of the self-conscious will may extend over many fields of knowledge, and be able to explain many interrelations in the manifestations of life, to the end of comprehending the underlying forces and the laws through which these forces exist.

Owing to lack of profounder insight, however, the human intellect inclines rather to the study of mere phenomena, and hence is rarely able to discover any of their lawful principles. Intellectual capacity may be ever so extensive as regards knowledge, but so long as it does not explain the reason for knowledge itself, its efforts will not produce the expected educational results. It is true that knowledge is acquired through intellect, but the cognition of the real value of knowledge is attained only through the power of reason.

The cause of the prevailing intellectual weakness is that knowledge, as generally conceived, almost wholly overlooks the pro-

foundest element of life, consisting of worthiness and value. As a consequence, protagonists of mere knowledge assume too much and promise what, from their inconcrete idealistic viewpoint, it is impossible for them to produce.

Life does not consist in mere knowing or defining of phenomena or facts known as knowledge, but chiefly in worthy realities, which are essentially volitional and active.

That self-conscious and self-sentient activity requires truth for worthy effectuation is self-evident. But knowledge is not truth; it is only a subjective consciousness of a mass of more or less correlated facts, with little or no specific tendency to truth as the absolute light of life. 

Above intellect, therefore, stands reason, the unflinching searcher after the fundamental cause and significance of cosmic laws in which our life is involved. To be sure, extensive intellectual capacity is very important; but reason, which demands not only logical correlation of knowledge but also the axiological or super-spiritual scrutiny of the motives and causes of life, is far more important.

In its logical sense, reason is that capacity of the self-conscious will that enables it to fathom, discover and ascertain the principles and laws of the whole cosmic order. This is its fundamental task, despite the fact that it is also applied to minor objectives.

Reason and intellect have ultimately the same objective, except that in its intellect the will endeavors to know rather the *what* and the *how*; while through its reasoning capacity the will attempts to fathom the *why* of existence. Without this intrinsic purpose of reason, the fathoming of the origin and cause of things, both thinking and understanding would be logically ineffective.

The distinction between "pure reason" and "practical reason" lies in the fact that the former pertains to the strict following of logical laws and categories, and the latter to the application of logical concepts to deeds. There exists no logical contradiction in these two terms.

Neither reason nor intellect are formal psychological forces or forms, separate from or above the soul's essential forces of will, consciousness, feeling and their inherent forms. They are only mental capacities relative to the logical cognition of truth, in which not only consciousness but also the will and sentiment are intrinsically involved. Every soul is able to possess a broader in-

tellekt and profounder reason if it only determines to attain them. Figuratively, consciousness is the eye of the will, directed towards objects, in order to apprehend and understand their importance and value.

Precisely as the force of the will contains three volitional forms of activity, so also the force of consciousness, — the knowing force of the will, — contains three forms of cognition, namely, *perception*, *conception* and *complex of concepts or ideas*. Logically, perception is the principle, concept the process, and complex of concepts the effect of consciousness.

Perception

All knowledge begins with perception, the initial form of the will's consciousness.

Perception is the conscious act through which the will visualizes an object in its simplest appearance, without relation to any other object.

It is the first psychological fact in the operation of the will's consciousness, totally unrelated to logical factors. The logical factor enters when coordination of a number of perceptions is attempted in order to attain the desired concept of a given object.

It is necessary to bear in mind that the term *will* must always be considered in its concrete force as the *self-conscious and self-sentient will*.

In its perceiving activity the will experiences three spheres of objects, clearly distinguishable with respect to their specific importance and the influence with which they bear on our mentality. They are the *superspiritual*, *spiritual* and *natural* spheres — constantly present in the cosmic order.

The superspiritual sphere causes perceptions of worthiness and value — the most outstanding and incontrovertible elements around which our whole life fundamentally circles, and by virtue of which it is intrinsically estimated and judged.

The spiritual sphere causes perception of volitional, conscious and sentimental factors, which contain neither superspiritual laws in their essence, nor mechanical characteristics so obvious in the forces of nature.

The natural sphere causes perceptions of automatic forces and automatic expressions or forms, which the autonomous will uses

as external conditions of its life. There is neither superspiritual lawfulness nor self-conscious and self-sentient autonomous life in the essence of nature.

The definition of the three spheres is correct not only from the ontological but also from the empirical viewpoint: manifestations of these spheres are constantly obvious in our deeds, thoughts and sentiments and cannot be logically omitted in psychological investigations. They constitute the basic realities of the soul's life, with which the will is intrinsically concerned, and without the recognition of which psychology is unable to extricate itself from the one-sided and narrow limitations of subjectivistic epistemology and sentimental emotionalism.

The soul expresses its life through its relation to the whole objective cosmic order, and cannot be understood without this obvious contact. It is, therefore, necessary to view the soul in its lawful cosmic environment in order to attain a concrete insight into its lawful spiritual structure and into its position in the cosmic order.

In addition to this cosmological background of life, the psychological attitude of each soul coming upon this earth must also be duly considered, in order to attain a profounder insight into its spiritual tendency.

On its arrival the soul is not a "blank tablet" as superficially appears, but a self-conscious and self-sentient agent, having a more or less clearly expressed disposition and tendency of will which, with each successive year, becomes more pronounced.

Were the soul of a child a "blank tablet", parental education of its specific character and knowledge would be decisive. It is only influential. Each request is met either with consent or opposition on the child's part, clearly revealing its self-conscious and self-sentient will.

Regardless of how indistinctly the tendency of a child may manifest itself, it is undoubtedly there. It is the seeking, choosing and deciding tendency of the will in the inexperienced state of its new life.

From what state of life the soul comes to this earth and to what state it is transferred after death is, strictly, not a psychological but rather a religious and ontological matter, in which eternal justice and personal worthiness are the deciding factors.

Yet psychology, though predominantly concerned with the forces

and forms of the soul, insistently points to past and future personal life as a lawful necessity for its cosmological, axiological and logical substantiation. This particular matter will receive due attention throughout this work.

In the perceiving act the will either seeks after or chooses those perceptions which accord with its predispositional tendency and personal interest. Unless some important or unusual occurrence deflects this tendency, the will remains preoccupied with these perceptions, which may be formed into a specific concept, adaptable to its determination. All other perceptions caused by surrounding objects are generally unheeded or exert passive influence only.

Consequently, perceptions pertaining to natural facts, which are the outstanding perceptions of the human mentality in general, clearly indicate the predominant interest of man in that nature which surrounds him.

Although fully conscious and sentient of the fact that he has the force of will to choose and decide, as well as of the consciousness and feeling of the object in view, his interest in the material or physical sphere by far exceeds his interest in the spiritual or psychic sphere.

This is a state of mental childhood, in which man is as yet unable clearly to see and fully to recognize his own spiritual essence, and, in consequence of this unenlightened condition, unable rationally to develop his spiritual forces. For nature surely is not the aim of a spiritual agent, but only the external condition of its life, a fact which proves itself in our daily experience.

Perceptions of spiritual factors are as general, and more important than perceptions pertaining to nature. In this mental contact the perceiving soul is interested not only in the perceived object but also in its inward relation to an object that has the same general characteristics and a similar existential condition and importance as its own ego. Such free, conscious and sentient relationship does not exist in nature.

It lies in the essence of all things to tend toward their own intrinsic likeness. Such adherence among natural objects is mechanically lawful. But adherence among spiritual agents, though superspiritually lawful, is psychologically volitional.

If, therefore, the will's tendency leans toward spiritual facts — as it does more or less frequently even in souls with no educational attainments — perceptions of spiritual facts are bound to

evoke the introspective tendency whereby the thinking subject gradually arrives at a profounder self-cognition than through habitual observation of natural objects. It is invariably the habitual interest in a given object that enhances the tendency toward that object.

Perceptions pertaining to superspiritual elements are as general as the others. Their function in our consciousness is to dominate all perceptions relative to spirituality and nature. They point to the worthiness of deeds and to the value of natural things. They are factors, therefore, which are of fundamental interest in our spiritual life.

All perceptions pertaining to the superspiritual, spiritual and natural spheres stand in constant relation to the appearing object. If an object does not appear in or impress our consciousness, perception is non-existent. This psychological fact clearly contradicts the denial of spiritual and superspiritual objectivity.

It is the first appearance of objects in consciousness which causes their phenomenal character. Hence phenomena, to whatever sphere they may belong, are always hypotheticalal, and require rational scrutiny to determine their reality and their value.

We plainly see that the earth is flat, that the sun circles around the earth, that we are always on top of the earth, etc., none of which is true according to the laws of nature.

Likewise, we frequently take subjective concepts and experiences as criterions of truth, sentiments and emotions for will, psychological motives for logical causes, ontological and psychological factors for logical categories, etc., — all contrary to logic and reason.

We accept the appearance of good or evil deeds as real, and often ground our judgment on them, although these appearances may prove neither the reason for nor the motive of the deed.

Yet, regardless of how hypothetical the character of our perception, or how preponderant our habitual attention to one sphere or another — superspiritual, spiritual or natural — these trends clearly indicate the tendency of the will with respect to the spheres of life.

These tendencies, however, are not, psychologically, three essentially separate perceptions. Perception is always one and the same initiatory cognitive act, and the first mental fact in consciousness, through which the will reveals its interest in the given object. Only in an objective sense is it logically admissible to speak of superspiritual, spiritual and natural perceptions.

The essential relation of the volitional force of the soul to consciousness lies in the fact that the will searches perceptions, chooses concepts and determines the complex of ideas.

Concept

Perceptions are simple or elementary psychological functions in consciousness. Concepts, however, are more or less logical products through which the will endeavors to attain a broader and profounder comprehension of things perceived. Thus perceptions constitute the ideational material out of which concepts are formed.

To produce a logical concept, however, requires, first, psychological aptitudes of intuition, experience, discrimination and imagination, and, second, knowledge of logical laws and categories, with their inherent forms of discrimination.

Without these mental conditions discussion about logical concepts are too abstract to be of practical value, for concepts are not only ideational but also determinative products, and, as such, psychologically dependent on the will which endeavors to attain them.

Furthermore, it is necessary to bear in mind that neither intuition and experience nor discrimination and imagination are essential forces of the soul, as they are so often erroneously considered. They are rather mental dispositions or aptitudes of the soul — the psychological ways through which the will expresses its mental tendency. Their designation as forces may be used in a loose sense only.

The soul has no other essential forces than will, consciousness, and feeling. The self-conscious and self-sentient will, however, avails itself of *intuition* — a conscious sensibility through which it endeavors to learn; of *experience* — which it accepts or rejects; of logical *discrimination* — in order to find exact truth; and of natural *images* to attain and convey tangible representation of its ideas.

Since these aptitudes play a very important part in the formation of concepts, a preliminary explanation of each is necessary in order to attain concrete insight into the psychological process of human concepts. We shall, therefore, discuss, first, the *psychological qualifications* and, second, the *logical requirements* for concepts.

PSYCHOLOGICAL QUALIFICATIONS FOR CONCEPTS

Intuition

THE great majority of philosophers accept intuition as a mental function separate from the discursive intellect. "Mental vision of ideas" (Plato); "Immediate insight into the highest concepts" (Aristotle); "Mental vision of the supersensual" (Plotinus and the Mystics) are the highest recorded definitions pertaining to intuition. Spinoza calls it "the highest art of cognition," and Bergson, "intellectual sympathy with most inward reality."

The tendency of intuition is to attain an immediate conscious contact with objective reality, regardless of how logically discriminate or indiscriminate this cognition may be. *Mental sensibility* or *conscious feeling of reality* — superspiritual, spiritual or natural — gives us an approximate idea of the real meaning which the word intuition contains.

Historically, the insistence on the importance of intuition was due to a reaction against the superficial rationalization and sophistry in theoretical discussions.

The present chapter, being chiefly concerned with the psychological foundation of intuition, makes it necessary in connection therewith to scrutinize the will in its inward activity. The will searches through its essential forces of consciousness and feeling, the only two forces by means of which it expresses its mental tendencies, aptitudes and dispositions. These forces are intrinsically interrelated but are controlled by the will.

There is no sensation that is not followed by a more or less immediate perception, and there is no perception that is not more or less immediately followed by the sensation of the object.

But the will has the choice of inclining toward either the perceiving or the sensing function. The choice depends on the will's rational or sentimental tendency, which varies according to its inward need, desire or temporary disposition.

It must be borne in mind that the search for the tangibility of

reality — superspiritual, spiritual and natural — arises out of the sentimental force of the will, because this force, being psychologically the lawful effectuation of the will, is of utmost interest to the will. In other words, the will wants tangible results in any sphere toward which its determination is directed.

Consciousness is, indeed, highly important and, logically, most interesting, but it is somewhat distant and aloof as compared with the sentimental force, the sole force through which the fruition of attainments is realized. Consciousness is cool, deliberating vision, — the mental eye, so to speak, whereas sentiment is the throbbing force of the soul, ever longing for greater possessions.

It is this mental sense and presentiment of realities, rather than vision, which the term intuition interprets. The reason for the ideational denomination of the term, however, must be sought in the almost exclusively idealistic tendency of ancient philosophical schools, which still exert a profound influence on our thinking.

Practically, the sense of intuition or conscious sensibility manifests itself in all directions of cognition. Although the term originated in the field of metaphysical cogitation, intuition is by no means an exclusive qualification of the mystics and philosophers.

Without intuition the natural scientist would be unable to discover a single natural force or law. He subconsciously senses their existence beneath all phenomena. He is even conscious that phenomena are mere expressions of the underlying invisible forces, and that these forces, because of their immutability, are cosmically lawful. Indeed, in his investigations the scientist enters the metaphysical field, for to investigate invisible forces and laws is not a physical but a metaphysical labor, a free mental and not a natural mechanical process.

The purpose of metaphysics or, more strictly, ontology, is not only a logical inquiry into the ultimate causes of existence, but the concrete exploring of the fundamental laws of our whole life. It is an intuitional urge, permeating the whole self-consciousness and self-sentiency of the searching will, in its endeavor to understand itself, as well as the world, in its lawful superspiritual, spiritual and natural manifestations and relationships.

How this intuitional urge or mental sensibility functions in superspiritual, spiritual and natural relations will be more broadly discussed in the chapter, "The Force of Feeling".

What it is still necessary to observe in connection with intuition

is that the human soul, because of lack of logical capacity, proceeds, as a rule, more by means of feeling than it does rationally in the manifestation of its forces. Acts of ratiocination are far more difficult for the human being to effectuate ^{than} acts of sensibility.

Furthermore, the essential tendency and psychological purpose of the will is possession, and the direction in which the will applies its motive, that is, its choice and decisions, clearly express its specific interest, whatever and wherever its existential station may be in the cosmic order. Whether the will is justified as to a particular motive is an axiological or superspiritual question; and how to accomplish the motive is a matter of rational deliberation.

The foregoing clearly enunciates what is known by practically all men, namely, that every soul has both a general and a specific interest in life, which, relative to common occurrences, is denoted as instinctive or pre-sentient, and, relative to fundamental objectives, as intuitive.

Intuition, accordingly, is the sentimental way of apprehension which, psychologically, is just as lawful as the way of ratiocination. It manifests the inward desire to contact with fundamental realities, for example, the mystic with God, the philosopher with the cosmic order and the lawfulness of his spiritual essence, and the natural scientist with the lawfulness of the physical world.

In every sphere of the cosmic order the longing will attempts to reveal its general and specific interest through both its consciousness and its feeling, the two inseparable forces which manifest this tendency, the latter being sentimental, and the former concerned with fulfilling the more difficult requirement of logical reasoning.

If the ancient opinion that intuition is a "direct vision" of truth were true, intuitionists would have given us a clear definition of God, of His creational cosmic order, of the lawful immortality of the soul, and of the soul's logical relation to God. Actually, however, they have supplied chiefly sentimental aspects concerning these fundamental realities, many of which do not correspond with the logical order of truth.

Notwithstanding this defect, protagonists of intuitionism have clearly shown the profound interest the thinking soul has in absolute realities, from which its sentimental attitude cannot be alienated by practical reasoning which is irrelative to cosmic laws or based on mere subjective experience.

It is this profound sentimental interest in absolute realities which gives intuition its power and its value. Despite its predominantly sentimental bent, the power and value of intuition manifest themselves in all intellectual efforts relative to the understanding of the supreme principles of life. This is clearly perceivable in the fact that where the intuitional driving force is absent, no active interest can arise in the scrutiny of important objects.

Further explanations concerning the intuitive aptitude are given in the following chapters in order to show its connection with other psychological aptitudes, as well as its influence on logical judgments.

Experience

Experience may be considered as the second stage of the will's dispositional aptitude and tendency relative to its own action. Objectively experience means immediate contact with and active relation to objects — great or small.

Through intuition the will only seeks, but in experience the will begins to choose. The will, indeed, always seeks and chooses by means of its mental sensibility and experience, the initiatory processes for the formation of its complex of concepts and of sentiments. These initiatory processes also indicate the direction of the will's tendency.

Thus the naturalistic scientist, because of his intuitional bent of mind, chooses the field of nature as his foremost study. For the same reason the philosopher chooses the spiritual or metaphysical; while the so-called mystic selects the superspiritual field for his inquiry. (Everything, of course, appears mystical to the average human mind; not only the sphere of superspirituality but that of spirit, as well as of nature.)

We call experience the school of life, and efforts that have been made to emphasize its psychological importance are very valuable. Experience brings the self-conscious and self-sentient will into the psychological foreground of action and indicates the particular choice the will has made in the ways of its life.

Assuredly, introspective experience teaches us constantly that the will is always conscious and sentient — the real agent of deeds, thoughts and sentiments. We do not speak of willful consciousness or of willful sentiment in a psychological sense, but only in an

axiological sense. Psychologically the will is master of its consciousness as well as of its feeling.

Were it admissible to superposit consciousness or sentiment above the will, our whole life would become actively irresponsible, intellectually senseless, and sentimentally vagrant and anarchic.

A psychology which is not seriously concerned about the outstanding and most important fact of the soul, namely, the fact of its determinations, but only about epistemological problems and sentimental emotions, obviously offers no discipline for the advance of human mentality and character.

The magnitude of experience depends upon the degree of energy employed in the choice of objectives. If the will's energy relative to a given object is passive, experience is rather transitory and exerts but little influence on the chosen course of the soul's life.

If, however, its energy is active, promoted by profounder intuition and interest, there is bound to be evoked a more or less permanent experience either of strong enjoyment or of sorrow, neither of which is as easily effaced from the soul's state of sentiments as in the case of passive experience.

And if the will is intensive, and applies all its energy to the choice of its objective, the result is most decisive and either elevates, debases or changes the whole attitude of the soul. These degrees of experience are noticeable in everybody's life; owing to the indolent mentality of the average man, however, passive experiences are the most frequent, active experiences less frequent, and intensive experiences rather rare even in matters of fundamental importance.

Though experience has its source in the action of the will, and affects feeling more than it does consciousness, it is by no means unconcerned with intellectual factors. In all earnest thinking logical laws and categories are dominant. The correct application of these laws and categories to perceivable and conceivable objects, however, requires a profound and broad experience in all spheres of life, so that the thinking subject may be enabled logically to correlate effects or manifestations for the comprehension of their real processes; also to correlate processes for the comprehension of their intrinsic principles — the real cosmic laws according to which all superspiritual, spiritual and natural relations are logically conceived.

The choice in experience reveals the particular tendency of the

will, but the importance of experience depends upon the magnitude and sublimity of the chosen objective. Thus natural experience is important if undertaken for the purpose of human education. Mental experience is more important, because of its immediate concern with the intrinsic spiritual forces of our life. And super-spiritual experience is most important, for it constitutes the dominant element which elevates our conscience, sustains our spiritual honor, enlightens our mind in judgments, and stimulates our heart to noblest deeds.

Discrimination

The way of our mentality, as revealed in our existential station, is, first, presentimental (intuitional) and, second, empirical. It is the will's way of seeking and choosing the objectives of its life.

In childhood the will is seemingly dormant, stimulated only by instinct and desire. These two psychological factors are presentimental and may, in a manner, be considered as the inceptive forms of intuition.

In the choice of objects the young will gains not only conscious and sentimental experience, but also discrimination between the objects, which fact reveals the first function of its little intellect. It begins to think with some degree of clearness of what it wants or does not want, which shows that the determinative capacity of the soul has begun to function.

As the young soul progresses in experience, from which it cannot escape, the capacity for discrimination develops to the degree of its interest in that direction or sphere which it has chosen for its observation, activity and fruition.

Every step the will takes is an experience affecting its motive, its consciousness and its sentiment. Thus experience affords opportunity to the will to discriminate with ever greater interest and, at the same time, awakens the sense for truth. It must, however, be borne in mind that intellectual experience (consisting of mere thinking), or sentimental experience (consisting of mere desires and emotions), if separated from one another, do not produce a profound experience. Profound experience consists in that mental attitude through which the will is wholly determined actively to attain its objective.

This psychological orientation, considered in the light of passiv-

ity, activity and intensity of motives, gives us the proper insight into the various directions and degrees of experience, and into the consequent capacity for discrimination.

Thus we notice that natural scientists show, as a rule, only superficial knowledge of spiritual factors, because profound inquiry and discrimination in this field are beyond their chosen interest.

— We also notice that some philosophers, logicians and psychologists incline to underrate religion and nature. As a consequence of this disposition they are unable to discriminate fundamentally between the superspiritual, spiritual and natural elements of life; and such discrimination is essential for the understanding of the cosmic relation of these elements.

In the teaching of religion and ethics, which constitute the superspiritual science, problems in philosophy, psychology and the natural sciences are often overlooked, in spite of the relevancy of such problems. If there be fear of undue encroachment on established creeds, such fear is scarcely justifiable, for, despite the deficiencies of established creeds, they are still the most important educators of humanity.

The lack of discrimination in human judgments is due not only to the fact that logical training in our schools is neglected, but also to the fact that the fundamental norms of discrimination have not been clearly defined and ascertained.

Norms of discrimination are based on the logical categories, the lawful rudiments of our reasoning power. Although this subject matter belongs to the science of logic, the designation of these norms in this connection will enable us to note their roles in the formation of concepts. The first or principal norm of discrimination consists of the logical categories of *absoluteness* and *relativity*. The second or processive norm of discrimination consists of the logical categories of *objectivity* and *subjectivity*; and the third or effective norm of discrimination consists of the logical categories of *casuality* and *finality*; each one of these norms being fundamental in the attainment of logical concepts.

To be sure, there are innumerable minor discriminations in thinking. These, however, do not appertain directly to the fundamental problems of life, but to ordinary correlations of relative facts, by means of which only minor relative concepts are formed, in which there is no motive of fathoming the ultimate reason for the facts.

Fundamental logical discrimination reveals clear intellectuality and profound ratiocinative capacity, which is unattainable without arduous exertion of the will, profound intuition and broad mental experience.

The will has, without doubt, the psychological freedom to be either passive or active or intensive. This, however, concerns only the degrees of its determining force. It can apply itself either to superspiritual, to spiritual or to natural objects in any of the degrees mentioned. It can also cultivate its intuitive capacity and engage in profound and broad mental experience, if it resolves to obtain and enjoy them. It can enhance its capacity for discrimination through persevering cogitation and earnest logical deliberation. But it cannot transmute the intrinsic essence of its being into any other force.

By reason of this incontestable psychological fact, the soul, as such, cannot be logically conceived as other than an immutably lawful being, clearly predicating its immortal spiritual essence in the environment of nature.

Doubt concerning the soul's immortality, which is based on the absence of memory of past lives, and lack of sensuous vision of future lives, is wholly uncritical and irrational, for neither memory nor sensuous vision are criterions of judgment. They are mere subjective capacities.

Ideationally, the criterion of judgment is contained in the logical laws, with their inherent categories, and really in the absolute lawfulness of creation, both of which must be clearly conceived before passing judgment on our soul, the most important factor of our life.

The failure to discriminate between the lawfully essential forces of the soul — will, consciousness and feeling — and the results attained by these forces in objective directions, accounts for the terrible confusion in the science of psychology.

Every soul has precisely the same lawful structure of psychic forces; and the innumerable differences in the predispositions, aptitudes, degrees of intelligence and degrees of sentiments of souls, relative to all extant objects — superspiritual, spiritual and natural — are nothing but relative effectuations — high or low — of these lawful forces.

So long as these psychological realities, provable from all empirical viewpoints, are not clear in our consciousness, all psycho-

logical inquiries must be of little educational value.

The question whether discrimination is preferable to intuition, or intuition to discrimination, cannot be answered from the psychological standpoint. Both being specific psychic aptitudes, they are supplementary, not contradictory.

It is apparent that without intuition there would be no interest and no experience; and without experience there would be no effort at discrimination. Both stimulate the mental action to discrimination and serve its effectuation. Intuition, therefore, is psychologically as important as discrimination. It may even be more important, according to its relation to the importance of the object. For example, intuitional efforts with respect to the super-spiritual or spiritual realities — because of their profounder intimacy with the soul's inward life — surpass in importance the discrimination between natural values. Furthermore, discriminations in details, however analytically subtle and correct, are far less important than synthetical intuitions pertaining to the lawful foundation of our life, even if this foundation is not quite clear to our consciousness and, in some respects, logically incorrect.

Logically, however, discrimination is more important. It assists reason to control the intuitional context, to detect errors, and to coordinate the intuitional objects into logical harmony, which is the essential task of reason. Discrimination, therefore, is the searching function of the reasoning will, in the capacity and aim of which not only logical and psychological but also axiological factors are involved.

As a psychological aptitude, discrimination is intimately connected with logical thinking, and it will be more searchingly discussed in the chapter on the logical requirements for concepts.

Imagination

Imagination is that mental aptitude by which our thoughts and feelings may be symbolized. It borrows images from the forces and forms of nature, in order to facilitate visualization of the soul's ideas and sentiments.

The reason for this borrowing of natural images lies in the fact that nature, in its intrinsic significance, is nothing but a symbolization of superspiritual and spiritual activities, as manifested in our present life. ı

Psychologically, imagination is a mental urge to bring forth into palpable clearness the expressions of the soul's spiritual products pertaining to the fundamental elements and manifestations of life.

As soon as we have a presentiment or intuition of a more or less important object, imagination begins to function. Intuition and imagination, therefore, are very closely related; in fact more so than experience and discrimination, both of which require greater deliberation.

All mental and natural achievements pass through the process of imagination, and in all our endeavors imagination, in conjunction with memory, is very active. Indeed, it is that aptitude which follows the logical formation of ideas, to the end of obtaining a more tangible representation of their content. The greater the effort in the act of contemplating a given object, the clearer and more accurate their representation becomes.

Application of pure logic to our mental operations is too difficult for the average man. To reach this mental height he would, at least, have to know the principal relations of universal life, an aim for which only the greatest philosophers have striven. With the help of imagination, however, a clearer comparison of objects is attainable and the concept deriving therefrom facilitated.

We note the necessity for imagination in the education of the young generation in the arts and sciences, not excepting mathematics, the most calculative of them all. Magnitudes must be imagined before they are calculated.

Philosophy, no less than the sciences, requires imagination, the only mental means through which a tangible representation of the conceived object is possible. The laws and categories of logic must not only be remembered, but must also clearly stand out in our imagination as the lawful norms for all ideational operations. So also must the lawful structure of our fundamental psychic forces, if a clear comprehension of our mental relation to truth be earnestly endeavored.

Nowhere, however, is imagination so active as in the super-spiritual sphere of religion. The reason for this imaginational activity is obvious in the fact that religion involves the whole sense and value of our life, with which all other sciences have only a more or less remote contact. Religion involves the absolute principle of our life. It involves life's eternal ground, eternal reason

and eternal prospect, factors, therefore, by which the very sense, understanding and value of our life are unceasingly affected.

The imaginal attempts in religion have produced the greatest philosophies and the highest poetry and art, thus combating the destructive passions of pride, greed and lust with which humanity is so deeply obsessed.

Though the products of imagination in the sphere of religion are not always logical, not always wholly consistent with truth, they, nevertheless have the essential purpose and merit of upholding the laws of God, which are absolutely indispensable for the maintenance of our personal worthiness, mutual respect and safety.

Logical definitions are, objectively, symbols of truth; subjectively, however, they are products of truthful mentality. Words are symbols of thoughts and sentiments, and the natural environment in which we live is the symbol of our spiritual state, with all of its good and evil characteristics.

In all fields of knowledge imagination is the mental art which brings the objective world into more palpable contact with the seeking, choosing and deciding will.

It must be constantly borne in mind that the mental aptitudes of intuition, experience, discrimination and imagination are the psychic equipment with which the self-conscious and self-sentient will labors in both the intellectual and the sentimental direction, in order to attain the understanding and fruition of its life.

Deficiency in intuition manifests lack of interest, deriving from lack of desire. Without desire and concomitant interest in the principles of life, experience is bound to be of the common self-seeking, utilitarian type, with little or no regard for absolute laws. Without profound mental experience with respect to the absolute lawfulness of the cosmic order, discrimination cannot be other than superficial, rationally unenlightening, axiologically fruitless, or even mentally detrimental; and without logical discrimination imagination becomes unrestrained, superstitious or licentious.

In the following chapters we shall note the contacts of all these aptitudes with the will's logical and sentimental endeavors.

LOGICAL REQUIREMENTS FOR CONCEPTS

PSYCHOLOGICALLY, concepts are the effectuations of the co-ordination of perceptions, for the purpose of attaining a profounder and broader understanding of the presented object, that is, the understanding of its relation to the fundamental elements of life.

Coordination, however, requires the application of the logical laws and categories, by virtue of which the truth of the conceived object can be ascertained.

It must be borne in mind that the logical laws and categories are not results of but fundamental norms for our consciousness, according to which, in our cogitation, we are enabled to recognize the truth in each contemplated object.

Logical laws are not invented by the thinking subject; they are discovered by means of our searching reason in the same manner that all other cosmic laws — superspiritual, spiritual or natural — are discovered. Logical laws are essentially reflexes of objective laws, underlying our consciousness and all other processes of our thinking. It is by virtue of these lawful reflexes that perceptions and concepts are coordinated, in order to attain the definitional aim of truth, which fundamentally matters in our deliberations.

Truth, therefore, is not a subjective qualification, but a superspiritual or transcendent might, to which not only subjective thinking, but also subjective doing and feeling must submit, in order to prove the worthiness and merit of each individual act, thought and sentiment. The denial of this fundamental fact in consciousness would imply the utter impossibility of truthful statements.

The meaning of proof or demonstration is the logical definition of the object. If the definition is profound, that is, if it reaches out to the absolute foundation of life, the proof is true and complete. If, however, the definition pertains only to relative manifestations of life, the proof is only partially true or superficial.

Logical concepts are stepping stones to logical proofs, the only proofs the human mind is able to attain in its ideational scrutinies.

But to realize these proofs in one's own consciousness requires considerable mental effort, for which the average man is not prepared; nor is he inclined to undertake such efforts.

* The reason for the distrust of logical proofs, and for the incapacity to appreciate them, lies in the generally sceptical and fatalistic disposition of the human mind. Specifically it lies in the lack of intuition; in the lack of sensibility of and interest in truth as a transcendental might; in the consequent indifference to mental experience with respect to truth; in, again, the consequent superficiality in discriminating between the true and the false, and in the resultant inability imaginatively to present the sublime consequences of truth and the pernicious consequences of falsehood in real life.

As is readily apparent, the will always seeks, always chooses and always decides, either deliberately or by sheer impulse of its sentiments. It always works self-consciously and self-sentiently through its inherent aptitudes, already described, and thus attains such concepts as are compatible with its mental attitude and disposition. This is the psychic state of the soul in the midst of the objective world, with its laws, forces and phenomena.

As a consequence of this mental condition, and because of intellectual inexperience in logical requirements, the average intelligent man, despite his appreciation of logic as a science, expects not so much a logical as a psychological proof for the contemplated object, that is, a proof that fits into his personal complex of ideas and sentiments.

In this (psychologically justifiable) expectation, however, he overlooks the fact that his psychic state or endowment — no matter how elevated — does not constitute the foundation of truth. As already stated, truth is not a subjective qualification but the universal definitional might, absolutely formal, — as revealed in the cosmic lawfulness, — to which not only our will and sentiment are bound to submit, but also our consciousness, with all of its dependent cognitive forms.

Indeed, truth is the supreme object of subjective consciousness. By virtue of the absoluteness of its definitional lawfulness, truth immutably insists on true declarations and forbids false statements. It is, therefore, the profoundest ground of reason and the eternal motive of sublime intelligence. The way to attain truth is in logic, the real plan for thinking according to the definitional reflex of the absolute lawfulness of the cosmic order.

It is impossible to give a detailed presentation of the innumerable concepts contained in our consciousness. We shall, however, endeavor to scrutinize the fundamental concepts which are of supreme importance in our knowledge, namely the concept of God, the concept of the natural lawfulness, the concept of the psychic lawfulness, the concept of superspiritual lawfulness, and the concept of logical laws.

Concept of God

Before entering into the logical demonstration of the existence of God, that is, a demonstration consistent with all fundamental manifestations of life, it may be of interest to survey the philosophical arguments pertaining to this subject matter offered by our most noted thinkers, and to appraise then according to their logical value. They are the *ontological*, *cosmological*, *teleological*, *moral* and *traditional* (e consensu gentium) proofs.

The *ontological proof*, advanced by St. Augustine and Anselm of Canterbury and enlarged by Descartes, Spinoza, Hegel, Rosmini, Gioberti and others, is based on the psychological fact that, because the human mind has an idea of the Supreme Being, God necessarily exists.

Although the psychological logic of this argument is undeniable — because nothing can impress or be apprehended by consciousness that does not really exist, — yet it fails to show the real ontological ground on which this argument ought to be based.

The reason for this tentative proof must be sought in the psychological necessity to define the Absolute, of Whom there exists an incontestable sensibility in our souls. The manner of this demonstration, however, is psychological rather than ontological. This fact was noted by Roscellinus, and later by Kant; yet their assertion that the so-called ontological proof only shows that God must be conceived as existing, but not necessarily that he really exists, is wholly incompatible with logical reasoning and psychological experience.

Realities, regardless of how clearly or unclearly their presentation may appear to the individual thinker, exert a compelling effect on consciousness. Where there are no realities, there is no consciousness of realities. Even the most bizarre fantasy is borrowed from parts of real things.

Notwithstanding the logical trend toward absoluteness, and the satisfaction it may impart to idealistic views, the ontological proof, historically so-called, because of its exclusively conceptual aspect, is insufficient and, as a consequence, has failed in the intrinsic purpose of affording an incontestable and universal demonstration of the superexistence of God, and of our absolute relation to Him. The *real* ontological proof will receive due attention at the end of this chapter.

The *cosmological* proof, advanced by Anaxagoras, and partly formulated by Plato, more clearly by Aristotle, and supported by Cicero, Augustine, Alfarabi, Averroës, Maimonides, Thomas Aquinas, Duns Scotus, Descartes, Leibnitz, Locke and many others, is grounded in causality, the most insistent category in all processes of investigation.

Kant's objection to this proof, — that it has the same psychological features as the ontological proof, is incorrect. Causality is not a psychological but a strictly logical factor. While it is true that the so-called "ontological proof", because of its predominantly ideational quality, is more psychological than ontological, this objection cannot be made to the cosmological proof.

This proof has a strictly logical reason in the undeniable fact that all relative causes, of which we are ever conscious in our mental experience, are necessarily dependent upon the absolute cause. A relative cause without the absolute cause is logically incomprehensible. Infinitude in causation can be understood only in a temporal sense, which, as such, is relative to absolute activity.

In all of our mental investigations we are constantly confronted with superior causes, and we search for them until their absolute origin and reason are reached. This searching is the supreme task of our subjective reason. Though this cosmological proof, because of its purely logical character, is insufficient to give us a clear and complete idea of God, it is nevertheless correct in its logical aspect.

The *teleological* proof has its root in the category of finality, the norm of thinking through which the cognition of the aim and end of life is effected in our consciousness.

Had this proof, emphasized by all great philosophers, been applied to all fundamental manifestations of our life, instead of being merely applied to the indiscriminately generalizing term "nature", its logical importance would have been far better understood than it now is.

Finality is as insistent in our mental investigations as the category of causality, and it gives us an even more tangible proof than the causal process. Cause explains only the origin of objects, — laws, forces and phenomena, — whereas finality explains the reason for their existence, a matter of ultimate importance in logical reasoning, as well as in our endeavors, thoughts and sentiments.

There is no superspiritual or spiritual act, and no natural fact, without reason and aim, regardless of how unclear that reason and aim may appear to us. Our mind is able to find this reason whenever it is earnestly interested in searching for it. Even opponents of finality have an aim for its denial; their efforts reveal an aim through the very fact of these efforts. To apply finality in psychological processes and deny it in ontological processes is logically inadmissible.

The *moral or ethico-theological* proof, propounded by oriental and occidental philosophers, reveals the mental tendency toward divine order in our individual and social relations. Socrates, according to Aristotle, stated that man and his actions were of more importance to him than nature — a truism affirmed in all of our human relations.

From Buddha, Confucius, Pythagoras, Socrates, Plato, Aristotle and the Stoics, to the latest teachings in the field of this knowledge, ethics has played a predominant role in human life. The absolute necessity of ethics is clearly manifested in all juridical systems.

The objective reason for ethics lies in religious lawfulness, that is, in an absolute lawfulness revealed in the consciousness of the thinking subject, as a transcendent or superspiritual element which the soul worships and to which it voluntarily submits. Were it possible to deny this transcendent element, ethics, as a mental force and science, would have no lawful foundation, and every man, because of his free will, would have the right to oppose and combat every ethical effort.

The standard of ethics depends on the profundity or superficiality of the individual, and on the general social and religious mentality. The profounder the spirit of religion, the higher the standard of ethical life, and the shallower the religious spirit, the more precarious ethical standards are bound to be.

The subjective reason for ethics lies in its commanding might in the experience of our life, thus revealing its absolute necessity

for the maintenance of human worthiness, truthful statements and righteous sentiments. The necessity for this experience was emphasized by the Stoics, who, in their practical profoundness, originated the term "conscience" (Chrysippus), as representing the outstanding guide of life. This emphasis was deepened by the Neo-Platonists, who aimed not only at submission to our destiny through ethical life, but also at the purity of our inward dispositions, through which alone can there be approach to God. The practical reason for this argument is obvious.

Theoretically, however, that is from a strictly logical consideration of all fundamental elements of life, this moral argument, because of its preponderantly ethico-psychological features, has no more logical force than the preceding ones. Despite its undeniable practical importance, it does not answer the fundamental questions pertaining to the superspiritual, spiritual and natural realities in our life.

Kant's high interest in the moral proof is explained in the intuitional urge to establish pragmatically a proof of the existence of God. Despite his efforts to produce a functional logic, he, as well as all other logicians, did not clearly apprehend the purely definitional character of logic. In consequence of this fact he felt constrained to deny "pure reason", essentially signifying logical reasoning, and to seek recourse in "practical reason", as more satisfying to the human intellect.

Critically, however, this distinction between "pure reason" and "practical reason" is inadmissible. Practical reason without logic, the foundation of the capacity of reason, is unsubstantiated and is liable to lead to subjectivistic idealism, with all of its sceptical features. We may accept the term "practical reason" in its application to every-day practical things, and "pure reason" as applied to fundamentals; but this discrimination has an objective character and by no means impinges on the subjective capacity of pure reason in relation to truth.

Apart from all practical human considerations, truth demands pure reason in order to substantiate the justness of practical doing, thinking and feeling. Pure reason is simply logical ratiocination.

The argument based on *consent of nations* and *traditionalism* only illustrates the inward psychological tendency to God, as shown in the various degrees of its historical development. In its primitive stages this tendency revealed itself in animism, demonism, cult of

the ancients, and polytheism, until, through the influence of prophets and philosophers, it reached monotheism in its various aspects.

Although this argument belongs rather to the evolution of human intuitions, yet it is not void of the more or less important logical elements partially present in the preceding proofs, which have been discussed. It furthermore, throws a strong light on the universal tendency to believe in God, as well as on the necessity for this belief, not only for the sake of an authoritative order of life, but also because of the innate and indelible desire for immortality.

Having thus, in a concise manner, and with due appreciation, presented the principal proofs found in philosophy for the existence of God, we will now endeavor to demonstrate the reality of His Superbeing, not only from the exclusively ideational, psychological and historical, but also from the real ontological, logical and empirical standpoints.

The real ontological proof is grounded not only in the concept of an undefined Absolute — valuable as this argument is from the psychologico-logical viewpoint — but also on the incontrovertible fact of absolute universal lawfulness.

There obviously exists a transcendent (superspiritual) lawfulness for the rights and duties of our life, without which there would be nothing but moral and spiritual anarchy. That rights and duties are essential elements in our individual and social life is quite obvious; they are fundamentally imperative.

Furthermore there exists a spiritual lawfulness, upon which the whole sense and value of our existence depends, revealing itself in the immutability of the fundamental psychic agent, the relative autonomic, self-conscious and self-sentient will of the soul. This essential form of the soul never changes. Only the attitude and tendency of its forces are changeable. In all conditions and circumstances the individual self-conscious and self-sentient will remains the identical self-conscious and self-sentient will — the existentially lawful ego.

Finally, there are immutable natural laws pervading the entire universe, with automatic centrifugal and centripetal energy, revealed through natural radiation and vibration. No natural movement or natural form is possible without this lawful natural energy.

We experience all of these laws in every moment of our lives, and our whole existence depends on them.

The highest task of philosophy is to contemplate these laws and to scrutinize their harmonious correlation. They are the fundamental cosmic laws of our life, and, as such, of supreme intellectual and sentimental interest to every thinking man. Whether we ponder over natural, spiritual or superspiritual objects, the logical tendency to search for the underlying laws, in their respective spheres, is precisely the same.

Referring to the concept of the term "law", — the Bible speaks of "God, the giver of laws." The Hindus teach of "Dharma" as the religious law. The Greeks speak of the "eternal unwritten law brought by Divinity." The Stoics and the Epicureans taught that "laws are dependent on the divine rational force of the world." On similar lines are the opinions of Thomas Aquinas, Descartes, Francis Bacon, Leibnitz and others.

With the beginning of "critical philosophy", the concept of law was interpreted by means of psychologistic idealism, in order to bring this concept into the realm of practical experience. Kant, the chief exponent of this thought, took great pains to ascertain the existence of lawfulness in general, and especially of moral laws. According to his view, "legislation is an *a priori* function of the intellect, bringing order and regularity into nature" (as life). "Pure reason imparts the moral law." "Man is a free being who, by virtue of his own reason, binds himself to irrelative laws, which are of a supersensuous nature; they are the intelligible world to which we belong."

Despite their idealistic value, these and similar discussions pertaining to this subject matter are insufficient to give us a concrete concept and tangible sensibility of cosmic lawfulness.

The term law signifies *the establishment of existent determination*. It could have no other meaning and signify law. Law, as such, is determinative in its essence: it is absolutely determined to the end of relative determinations. Deficiency in understanding this concrete significance of law, as such, has contributed in no small measure to the lack of its true appreciation, and of tangible conviction concerning law as a universal reality.

Most certainly there are absolute as well as relative laws — the first norm of logical discrimination (absoluteness-relativity) being as applicable to laws as to all other objects. Without absolute laws, relative laws would have no substantiation and, accordingly, would command no respect in their world-wide application.

Though ideationally conceived, as an immutable form of existence, this concept of law gives us only the logical aspect of cosmic lawfulness. In reality, however, not only is a discursive aspect of law a matter of importance, but also, and mainly, its absolute and real function or operation in relation to our life.

Being absolutely determinative in their essence, cosmic laws, whether superspiritual, spiritual or natural, reveal their immutability in the reality of our experience, by virtue of which all values of spiritual and natural life are ascertained.

Every function of mental life depends on the fundamental principles of laws, and such life reveals its positive and negative features and expressions according to the free recognition or disregard of laws. Human legislation is only a relative reflex of fundamental laws, upon which its authority is based. It varies according to the higher or lower mentality of men; but the determination to law subsists in all stages of human existence. Fundamental laws are the only irrefutable authority, to which we must freely submit in order to sustain our worthiness and our happiness.

Because of its immutably determinative character, universal lawfulness leads our mind with invincible logic to its absolute origin, which, with our human terminology, we logically call the Absolute and, religiously, God.

This chapter has given us the general logical aspect of the existence of God. In order, however, to attain a concrete insight into this subject matter, it is necessary for us to scrutinize the lawfulness of each of the three spheres of life, namely, the *super-spiritual*, the *spiritual* and the *natural*.

Concept of Natural Lawfulness

Because of man's predominant interest in nature, we shall begin with a scrutiny of the natural lawfulness. Natural science teaches that nature is that object to which sensuous perception and observation are applied, in order that its lawful essence may be understood.

Under the logical urge of the category of causality, the naturalist notes a constancy in the manifestation of natural phenomena, and thus discovers that certain series of facts reveal an immutable lawfulness, through which particular phenomenal effectuations occur.

Although the average natural scientist has only a vague idea of the laws and categories of logic, as well as of the significance of

law in its essential sense, yet many scientists frankly admit that there exists an intelligence behind all natural laws. Such an admission indicates a first step toward a rational understanding of nature.

The concept of natural laws, however, is not attainable by means of sense perception, but only by logical reasoning. Law, as such, is not an object of sense perception but an object of reason, the mental capacity for synthetic understanding. Natural sense perception visualizes natural facts, but no reason for these facts.

Furthermore, in admitting — because of the perceivable harmony of natural laws and forces — an intelligence behind the manifestations of nature, the philosophical naturalist acknowledges determination, though, perhaps, unconsciously. Intelligence disconnected from determination does not exist. All intelligent facts are determined acts.

Unless the natural scientist should side with extreme idealism (which he intends to oppose) he, in his realistic investigations, cannot escape the logical evidence that natural laws are absolutely determined elements in nature.

It is obvious that the intelligence and determination behind natural laws transcend the highest determination and intelligence of human beings, and indicate, to say the least, a transcendent creational act.

The very evidence of lawfulness in nature clearly contradicts all fatalistic views. Lawfulness predicates order. It also predicates the reason and the aim of order, without which the very term order would be incomprehensible. Fatalism, in any field of knowledge, is an excrescence of ignorance and evidence of dullness in understanding.

In all its forces and forms, nature reveals the automatic or mechanical element. The fundamental forces of nature are manifest in its mechanical energy, mechanical radiation, and mechanical vibration. These forces are perceivable in all natural processes. They are the fundamental factors, through which incalculable varieties of material forms are produced. All physical and chemical operations confirm the reality of these forces.

Being mechanical in their essence, natural forces contain an intrinsic purpose, as all mechanical things do, revealed in their instrumentality, illustration and utility, as amply confirmed in our daily experience.

All that is natural is used, ontologically and psychologically, as instruments for external activity, as illustrations of mental ability and inward dispositions, and as the universal utility for spiritual life.

The intrinsic purpose of nature, therefore, is spiritual education and worthy enjoyment of nature. The soul is the relative ruler of nature, and the more it learns of the insistent order of nature, the more it is enabled to perceive the spiritual and the natural order of life.

Yet even this logical concept of nature, so obvious in all relations of our life, affords only a partial proof of its real essence, and cannot be fully understood without the logical concept of the soul, which, again, cannot be fully comprehended and appreciated without the superspiritual lawfulness. Only by reason of the logical synthesis of the cosmic order is it possible to attain insight into the essence of nature and into the essence of the soul, for understanding of nature depends on comprehension of psychic forces, and comprehension of psychic forces depends in turn on the recognition and understanding of absolute axiological laws.

Concept of Psychic Lawfulness

The concept of the substance of the soul, in contradistinction to that of the substance of nature, was ascertained by Socrates, Plato and Aristotle, and has been taught by their followers down to the present time. But the ontological lawfulness of the soul has thus far been scarcely indicated.

Because the term substance was defined from the ideational standpoint, rather than from that of cosmic reality, its introduction into philosophy brought forth a dualism in our conceptuality, seemingly contrary to the logical trend of monism.

This definitional defect caused many thinkers and scientists to revert to nature as the sole substance of existence. Regardless of the patent fact that the psychic forces of will, consciousness and sentiment contain not a single element in any way similar to the forces of nature, the theoretical naturalist, because of the connection of the soul with nature, persists in looking upon the world and life more or less exclusively from the naturalistic viewpoint. Owing to the predominant naturalistic tendency in the human soul, this viewpoint exerts considerable influence upon its thinking.

The naturalist makes no attempt to explain the criterion of judgment — the real ground of truthful and consistent cognition — nor to explain the laws of logic, with the categories of which his mind constantly works. He is generally unconcerned about the profounder verities of life and propounds his individual opinions, which are based merely on sense perception containing no critical element.

Another difficulty in the way of the recognition of the lawful essence of the soul is the prevailing perplexity in psychology as currently propounded. The voluntaristic, idealistic and sensualistic tendencies of exponents of the science, instead of being synthesized, are interminably analyzed, with the consequence of confusion rather than insight.

Although the identical unity of the soul, consisting in the one source or agent of all deeds, thoughts and sentiments, has been taught by the absolute majority of philosophers, this thesis, despite its logical and empirical evidence, has lacked the definitiveness of psychological reality.

To supply this lack we advance the synthetical definition: *In its essence the soul is self-conscious and self-sentient will.*

Analytically, the will is the principal, self-consciousness the processive, and self-sentiency the effective force of the soul.

Motives, resolutions, perceptions, concepts, sensations and sentiments are nothing but the mutable unfolding of the self-conscious and self-sentient will or ego — the various courses and effectuations of the soul's essential constituent.

This spiritual or psychic constituent, immutable in its formal forces, is clearly lawful. The understanding and recognition of this cosmic lawfulness of the soul are definitely important, because the profoundest interest of our life is essentially bound up therewith.

The sense of immortality permeates the very essence of the soul. Though it is true that personal conviction regarding immortality is chiefly intuitional, the logical sense for this conviction has its origin in the psychological lawfulness of the soul's essential forces.

The discriminating of the soul's essential constituent from its empirical and temporal manifestations is the logical way by which our mind can free itself from the desultoriness of the prevailing psychological investigations, and lead us to the understanding of ourselves and of our true position in the world.

Concept of Superspiritual Lawfulness

Superspiritual lawfulness is revealed in the intuitive and rational insistence upon the worship of God as the Giver of life, as well as in the universal predestination of our life to worthiness, truth and sacrificial love, in order that, for the sake of our immortal blessedness, we may cooperate with God's divine might.

The source of this concept is conscience, which, in the psychological sense, is the innate consciousness of transcendent laws, the determinations of the supreme Lawgiver, to Whom we must submit in order to sustain our worthiness and enjoy our lawful life.

The lawfulness of the soul's essential form, the self-conscious and self-sentient will, is relative to transcendent or superspiritual laws, which are more or less clearly revealed in the multiform religious convictions as well as in the various systems of morality upon which the order of our life is grounded.

The lack of precise discrimination between the superspiritual and the spiritual substances or lawfulnesses has produced an intellectual attitude liable to incline either to pantheistic or subjectivistic views. The term supernatural, although well intended, is insufficient to clear this important logical and empirical problem.

How superspiritual laws operate in our self-conscious and self-sentient will, and how the will concurs with these laws, is not a psychological but a religious problem. The outstanding fact, however, remains, — that, in order to sustain our worthiness and to secure the rightful fruition of life, we must submit to transcendent laws, as the absolute ground of our existence. We arrive at this logical conclusion by reason of empirical facts, which clearly reveal the cosmic reality of these laws.

We do not attain realization of these transcendent laws through observation of natural facts, but through introspective scrutiny of our mental forces in connection with their dependence on universal laws. Only by means of such a fundamental perspective is it possible to attain a clear concept of the world and of our concrete relation thereto.

The divergency in religious and philosophical concepts is due mainly to the lack of logical insight into the reality of the three entitative substances, — superspiritual, spiritual and natural, — each of which reveals a distinct lawfulness, experienced constantly in our life.

These distinguishing lawfulnesses, however, do not contradict each other. On the contrary, they are absolutely harmonious in their cosmic order and operation, as is clearly evident in the fact that all things natural are relatively controlled and used by spiritual beings, and that spiritual beings, for their own sake, must willingly submit to the absolute superspiritual laws, intuitively sensed in conscience, and recognized through logical reasoning as the eternal determinations of God.

There is no force or phenomenon in nature that reveals psychological spontaneity of will, perceiving and conceiving consciousness, or voluntary and conscious sensation and sentiment. All of nature's manifestations are strictly mechanical and, therefore, essentially instrumental, illustrative and useful — to spiritual ends.

That there is determination and intelligence behind the forces and phenomena of nature is quite obvious, but nature as such does not possess them; it only reveals mechanical action of generally unknown supernatural forces — a fact of which earnest students of nature are beginning to take notice.

Furthermore, it is evident that our mental faculties are incapable of creating and controlling universal laws, by virtue of which the extant order of life exists. We are capable only of submitting freely to these laws. Even in the exercise of our forces — will, consciousness and feeling — we perceive the ever-insisting reality of transcendent laws, so absolutely necessary for the order and conduct of our lives.

These transcendent laws, therefore, are not "spiritual" as they are popularly defined, but essentially superspiritual. They do not derive from our spiritual essence, but transcend spirituality by virtue of their absoluteness, which the soul as such does not possess.

Having thus presented the three fundamental concepts pertaining to the lawful realities of our existence, it is necessary also to consider the lawfulness of conceptuality.

Although this subject matter pertains to logic rather than to psychology, we cannot overlook logic from the conceptual standpoint. In all of our discriminatory endeavors, the logical concept is of essential importance, that is, a concept which gives us a clear presentation of the given object, in its relation to the universal laws of life.

Concept of Logical Laws

The intense efforts made by notable philosophers for the discovery of logical laws have yielded only partial results. The reason for this deficiency is to be found in the fact that definitional laws must reflect in our consciousness the concrete existential order, that is, these laws must have an objective ground in the fundamental order of the world, and not in mere ideational processes, which are essentially psychological and subjective.

Every occurrence, whether in the superspiritual, the spiritual or the natural sphere, has its beginning or principle, its course or process, and its factual manifestation or effect. Reflecting on this actuality, the thinking subject arrives at the realization of the fundamental order in thinking, by which his cogitation is guided. This fundamental order in universal occurrences is the real cosmic ground for the concept and ascertainment of the *laws of the logical principle, the logical process and the logical effect*, without which thinking would be a mere mass of incoherent perceptions without any logical purpose.

These laws are essentially definitional, that is, they are definitional reflexes of the cosmic order, absolutely necessary for the understanding of this order and of all its fundamental processes and effects. They are the definitional foundation, controlling and guiding our ratiocinative capacity or reason, in both the deductive and inductive order of thinking. In all instances of our thinking operations we reason either inductively, that is from facts or effects to processes and from processes to principles, or deductively, that is, from principles, through processes to effects.

The incontrovertible logical laws, however, are simply the fundamental directives for reasoning; their definitional purport is that of affording the bases for the logical norms or categories, by virtue of which logical thinking is effected; for logical thinking is impossible without the discriminatory categories inherent in each logical law. According to the primary order of the three logical laws, there are three categories in the logical principle, predicating the formal definitional force of this principle, namely, the categories of *absoluteness, objectivity and causality*.

The category of absoluteness in consciousness represents the unconditional reality of truth, without which the psychological act of reasoning would have no logical foundation. Denial of this

fundamental category would lead us to unrestricted scepticism, essentially contradictory to any statement. Concretely, absoluteness is the logical term for the reality of the definitional might of truth, and is so used in all our logical reasoning and personal assertion. It is the definitional ground for the criterion of judgment.

The category of objectivity represents the universal import and extent of absolute truth in all perceivable and conceivable objects. The search for truth in objective reality is the intrinsic task of consciousness, the way of the intellect and the urge of reason. (Truth is not a subjective qualification of the soul, but the fundamental object of the seeking, choosing and deciding force of the cognitive will.)

The category of causality represents that definitional norm which leads our thinking, either deductively, from the standpoint of more or less clearly defined principles, to the understanding of their respective processes and effects; or inductively, through strictly coordinated perceptions and concepts, to absolute truth. The effective importance of causality lies in the logical concatenation of concepts.

This elucidation of the categories of the logical principle gives us an insight into their logical order. In the law of the logical principle, absoluteness is the principal category, because all statements are based upon it; objectivity is the processive category, because truth in all of its manifestations is not only absolute in itself but also objective: it is the supreme object of our cognition; and causality is the effective category of the law of the logical principle, because its definitional import lies in the search after the objective absoluteness of truth.

In the law of the logical process there are three categories: *relativity*, *subjectivity* and *finality*.

Since each process is derived from and is dependent on a given principle, the categories of the logical process must be in strict correspondence with the categories of the logical principle.

Accordingly, we note that the processive categories — relativity, subjectivity and finality — stand in unalterable logical relation to absoluteness, objectivity and causality, the categories of the law of the logical principle.

Concepts of relativity without absoluteness, of subjectivity without objectivity, and of finality without causality, would be impossible. Obviously, each of the processive categories is based on its

principal category, without which all of our conceptual efforts would be futile.

The contradistinctions of absoluteness-relativity, objectivity-subjectivity and causality-finality constitute in each case the fundamental norm of discrimination in logical thinking. These norms are constantly used in our thinking operations, even though we may not be clearly aware of their logical character.

In the law of the logical effect are contained the categories of *definibility*, *negativity* and *positivity*. These categories are the effective definitional result of the lawful order of the preceding categories.

Thus the principal effectuation of logical reasoning is the definitional ascertainment as to whether the contemplated object is absolute or relative.

The processive effectuation of logical reasoning is the definitional ascertainment of whether the contemplated object is objectively real or only subjectively ideational.

The final effectuation of logical reasoning is the definitional ascertainment of whether the contemplated object is the effecting cause or the effected aim in the given occurrence.

All definitional efforts are grounded on these categories; they are the definitionally lawful elements and intellectual rules for our ratiocinative capacity or reason. †

This concise presentation of the superspiritual, spiritual, natural and logical lawfulness is intended to afford a general insight into the order of existence and, if possible, to extricate our mentality from the constant wandering around or amidst mere relativities, disconnected from fundamental relation to the universal laws. The cognition of these laws, however, requires synthetic thinking, the integrating factor in all logical investigations, which is apparent in the monistic endeavors of all sciences.

Ontological or cosmic laws are absolute realities, on which all relative realities depend for their existence; they are the supreme objects of concepts and the incontestable ground of our life.

To be sure, the attainment of a clear concept and firm conviction regarding this lawfulness requires considerable mental exertion, and likewise considerable aptitudes of intuition, mental experience, discrimination and imagination, without which there can be no earnest interest in this all-important subject matter.

We do not enter into discussions concerning epistemology, for

† For further elucidation see the author's "Logic and the Cosmic order."

this branch of science, having no logical criterion for its basis, and displaying only an incoherent knowledge of the soul, is unable to afford a clear idea of our modes of cognition. Its researches do not reach the fundamentals of psychic life and, consequently, present only comparatively unimportant psychological details. The solution of epistemological problems is apparent as soon as the forces of the soul and the relation of the soul to universal laws is clearly defined.

The condition of logical concepts is obviously the knowledge of the definitional lawfulness of logic, as well as the precise knowledge of the lawful forces of the soul and of their lawful functions. Psychologically, however, concepts are more or less coherent formations of perceptions, according to the particular interest evolved by the thinking subject in the mental pursuit of his life.

COMPLEX OF CONCEPTS

LOGICALLY perception is the principal form, concept the processive form, and complex of concepts the effective form of cognition. We begin with perceiving; we formalize perceptions into more or less logical concepts, the total acquisition of which, constituting the content of our consciousness, dwells in memory, the absorber of ideational and sentimental experiences, by means of which the individual intellect and reason function.

Consciousness, therefore, contains mental material for logical thinking, material that the seeking, choosing and deciding will has acquired by means of its intuition, experience, discrimination, and imagination.

The content of consciousness is attained by the will to knowledge; hence, the greater the will to knowledge, the more extensive is the content of consciousness; and vice versa. As the processive psychological force of the soul, consciousness does not contain logic as its essential qualification; consciousness is simply a psychological force for knowing.

Intellect, on the other hand, is a coordinating capacity of the self-conscious will, through which the content of consciousness is brought into more or less comprehensive order. Being only the cognitive force of the soul, consciousness does not rule the intellect; for intellect is a capacity of the self-conscious will for logical order and, therefore, rules the content of consciousness, in order to obtain a clearer and broader comprehension of the given object. The fact that our intelligence is measured by the breadth or narrowness of the will's logical comprehension shows the correctness of this definition.

Reason, like the intellect, being also a mental capacity, is the scrutinizing factor of the searching, self-conscious and self-sentient will. Its chief aim is to sift the content of consciousness and intellect in order that there may be attained a profound understanding of the real principles of life and of our mental operations connected therewith.

Man may have extensive consciousness or knowledge; yet his

comprehension is limited if he is incapable of coordinating this knowledge. Man may also possess extensive knowledge and capacious intellect; but if by means of these mental possessions the lawful connection between man's psychology and the absolute realities or cosmic laws cannot be clearly explained, his scrutinizing capacity or reason is incapable of understanding and ascertaining the ultimate reason and aim of life.

Reason, however, being only the scrutinizing capacity of our mind, contains no criterion in itself; its essential task is to find the criterion of judgment and to follow that criterion in all scrutinizing operations. True or pure reason never loses sight of this criterion, which is the lawful logical imperative in all earnest thinking.

Practical reason is only the application to what pure or logical reason indicates or defines. Practical reason, therefore, is further removed from the objective ground of truth than is pure reason, which, as such, predicates at least a direct contact with logical laws, which cannot be said of practical reason. There are practical reasons for virtues and for vices, for truth and for falsehood, for sacrificial and egoistic sentiments, as well as for all possible motives. Everything is practical because it is empirical, though it is not necessarily true. Practical reason is essentially subjective, and, though justifiable in the case of common occurrences, in fundamental definitions it is the reality of objective truth that is essentially important, not mere subjective opinions or convictions.

With these preliminary disquisitions in mind pertaining to consciousness, intellect and reason, let us now investigate how the chief tendencies of the human complex of ideas effectuate themselves in our mind. These tendencies pertain to the natural, spiritual and superspiritual objects in the cosmic order.

Ideational Tendency to Nature

We realize that, from its birth to its transition to another life, the human soul is predominantly occupied with natural desires and satisfactions, in consequence of which its perceptions and concepts are chiefly directed to natural objects.

Every tendency, as well as each specific pursuit, has its psychological reason in the motive of the self-conscious and self-sentient will. Only when the thinking subject attains comprehension of the irresistible logic of psychology, will he know the reason for

each specific motive and deed, as well as realize his own responsibility therefor.

No one can compel another to form a motive; he can only influence him to do so. Motives persist also despite opposition, and this applies with equal force to specific ideas and to the general tendency of ideas.

It follows that the prevailing tendency to nature lies in the motive of the human soul. Nature is the chief object of our perceptions and concepts, and nature, with its more or less correlated or unrelated details, almost fills the average human consciousness.

Because of its tangibility — however transient — and the facility of sensuous evidence, nature imbeds itself in our practical life as the outstanding factor. Naturalistic opinions, concerned with the limited geocentric standpoint and based on sensuous perceptions, make a strong appeal to our logically — and psychologically — untrained minds and fill them with a predominant interest in natural things.

Despite the obvious fact that the honor and value of our life do not depend upon mechanical but upon superspiritual and moral laws; despite the fact also that in all his manifestations the human being relies on these laws for his safety and for the lawful fruition of his life, the radical naturalist insists on interpreting life exclusively through nature, even though he has, confessedly, a very vague and inconcrete idea of the universal lawfulness and purpose of nature.

Unable to answer pertinent questions regarding the cause and aim of existence, he has recourse to a sort of fatalistic incomprehensibility or scepticism, void of logical insight into the fundamental verities of life. Hence the frequent statement, "I do not know", or, assertively, "Nobody knows." Insistence upon a mechanical interpretation of the soul and the world merely reveals the real attitude of the naturalistic tendency.

The final effect in nature is matter, the manifestations of which contain no trace of free will, of thinking or of feeling, nor of any sensibility for worthiness, truth and blessedness, the outstanding manifestations of spiritual beings.

True, the soul lives in a natural world and in a material body, and is dependent on them in its external activities. The material body, however, and the world in which it lives are only the natural conditions — nothing else — of the soul's providential habitation.

If nature — specifically, matter, — could lawfully produce psychic elements, as biological theorists presume, we should be constant witnesses of that fact, for lawful manifestations are continuous. To assume, therefore, that our psychic forces originated through some natural accident in time is obviously too inconsistent with logical reasoning: accidents do not produce lawful manifestations.

Biological opinions are based chiefly on sensuous observations of force-processes, and are unconcerned with the principles of and the reasons for these processes. Furthermore, the confounding of processes with principles is a common intellectual defect, especially in the field of natural sciences, where the application of logic in forming conclusions is still in an incipient state.

True, there exists a lawful analogy between the psychic will and natural energy. The reason for this analogy, however, must be sought in the lawfulness of the cosmic order. Lawfulness does not lie on the surface, but at the base of all things.

Discrimination between the obviously autonomous, self-conscious and self-sentient psychic will, and the equally obvious automatic, unconscious and non-sentient energy of nature, makes it clear that the former and the latter forces are unidentical in their essence, and that the psychic will, because of its autonomous force — no matter how relative — surpasses automatic nature by a whole degree in its cosmic significance.

The psychological reason for inattention to this logically insistent discrimination lies in the lack of mental sensibility (intuition) relative to spiritual manifestations, as well as in neglect of scrutiny concerning spiritual and superspiritual experiences; also, as a consequence of these defects, in lack of capacity for strict discrimination between spiritual and natural elements, as well as deficiency in imaginational aptitude for the presentation of nature in a broad and concrete cosmic aspect.

The understanding of nature, especially of its fundamental lawfulness and real significance, is the demand of reason and the aspiration of our intellect. This understanding, however, cannot be attained by exclusive observation of natural forces and forms, but only in conjunction with the wholeness of our life, which is chiefly mental. The recent remark by a noted scientist that the explanation of nature is a task for the metaphysician is quite correct.

Ideational Tendency to Mental Elements

The complex of concepts pertaining to the mental sphere reveals a considerable variety of views, according to the intuitional, empirical, discriminative and imaginative aptitudes of the individual thinker.

The character of this complex is introspective and meditative, rather than sensuously observational and calculative, as it is in the naturalistic complex.

The ideational tendency to mental elements is chiefly concerned with volitional, conscious and sentimental factors, the fundamental realities of each individual soul. Obviously, without self-conscious and self-sentient will (or, analytically, the personal forces of will, consciousness and feeling), individual life would be not only preposterous but impossible. Not the slightest motive would remain for the understanding and feeling of life as such.

The aim of this tendency appears in philosophy, with its chief divisions of psychology, logic and ontology. The beginnings of philosophy lie in psychology, for one cannot clearly conceive anything without the understanding of one's own psychic forces and mental capacities, as well as of their existential purpose. Perception of this manifest fact in the initial stages of philosophy brought forth discrimination between the natural and the spiritual elements of life.

Initiated by Anaxagoras, this thought was extended by Socrates, Plato, Aristotle and their schools. Aristotle, however, advanced a further discrimination, namely, between mind (spirit) and soul.

Out of this discrimination has arisen the ontological triad, mind, soul and matter (nature), which, notwithstanding the opposition of Philo, Plutarch of Chaeronea, Plotinus, Nicholas Cusanus and other thinkers, still predominates in our religious and philosophical thinking.

Aristotle rightly perceived that there exists a superior guiding element — probably suggested by Socrates' daimonion — in or above the soul, for which, because of lack of a more distinctive term, he accepted the extant concept of mind (*nous*) as illustrating this element. According to Aristotle, the soul stands between mind and nature, a view which, terminologically defective though logically correct, has held its own against the teachings of materialism and scepticism.

Others, as mentioned above, proclaimed the identity of the mind and the soul, by reason of the fact that the soul is intrinsically mental or spiritual in its essential character, and so proves itself in all of its manifestations. The profound thought of Plotinus on the "superspiritual" element in life was doubtless known to the Neo-Platonists, but, owing, on the one hand, to the incipient state of logical and psychological knowledge, and, on the other hand, to the general belief in the exclusive sanctity of historically revealed religions, this term remained — except in the case of Ruysbroek — unheeded.

Furthermore, ancient philosophy was occupied chiefly with ideational characteristics, rather than with seeking for the psychological reasons for these characteristics, in consequence of which the will and the feeling received only secondary attention. In other words, the fundamentals of psychology remained undetermined.

Nevertheless, in the emphasis on thinking in relation to truth lies not only the origin but the merit of idealism. Its deficiency lies in the fact that the power of thinking is not the whole soul; it is only a product of the soul's forces of consciousness, intellect and reason; and it also depends upon the incitation of the soul's sensibility or feeling, as well as on the decision of the will to perceive and to conceive truth, as revealed in the immutable objects of the cosmic order.

Insight into the lawful conditions of life as such requires profound meditation, not only with respect to personal rights and duties, worthiness, veracity, and sublime sentiments, but also in regard to nature.

Obviously, spiritual as well as natural laws and forces are sensuously invisible, yet they are logically conceivable as the fundamental realities upon which the whole being subsists. Sensuous vision pertains exclusively to material manifestations; it is the limited vision for external or natural things only. The psychological force of vision, however, is essentially spiritual or mental. This force is moved in any direction — superspiritual, spiritual and natural — by the seeking, choosing and deciding will, in order to perceive and conceive the given object of contemplation.

With its attained capacity of intellect and reason, the self-conscious will endeavors to understand the origin and aim of its life, which it intensely loves, and the limitations of which are the cause of its anxiety and perturbation. Unfortunately, only a few

human souls have the mental energy and perseverance for earnest meditation and profound scrutiny.

Every complex of ideas, theoretical or practical, is the psychological result of the individual intuition, experience, discrimination and imagination with which each soul arrives on this earth, and which it has developed in addition during the course of this present life. Intellect and reason, however, result from the efforts of the self-conscious will to attain a logical understanding of life in general, and of its own life in particular.

The will expresses itself in two ways only, — through thinking and feeling — and its thinking reveals two directions or tendencies of cognition, — the logistic and the psychologicistic.

The logistic or monistic tendency arises out of the intuitional urge to the cognition of the supreme principle of existence. Notwithstanding the fact that thinking from the standpoint of the supreme principle endeavors to prove the logic of its reasoning through illustrations of practical occurrences, this method is preponderantly deductive. It is the synthesizing method — absolutely necessary for the understanding of cosmic connections.

No logical objection can be made to this method, for it is just as important in logical orientation as the inductive method. Its demonstrative insufficiency, however, has been due to the fact that existence as such, instead of being explained from the concrete standpoint of the reality of universal lawfulness, has been interpreted from the ideational standpoint of individual concepts; and these concepts, though often true, are lacking in the objective substantiation which is extant in the cosmic order.

Deeply imbedded, as it is, in human conceptuality, it was the logistic trend that produced the various religious and philosophical theories of vaguely defined determinism, idealism, sentimentalism and naturalism. The chief deficiency of these views lies in the fact that the norm of discrimination between the absolute objectivity and relative subjectivity has not been strictly applied in the thinking processes.

The psychologicistic tendency, on the other hand, dissatisfied with the idealistico-logical interpretations of life, endeavors to solve the problems of existence from the standpoint of subjective experience, by means of which it aims to arrive at the understanding of the soul and of the world.

This tendency manifests the inductive method in reasoning,

namely, from empirical actualities to principles. Its chief working medium is the category of causality.

Since, however, human experiences depend on the choice of the self-conscious and self-sentient will, we note an endless variety of human experiences, agreeing with or contradicting one another.

The analytical method in this tendency supplies us with innumerable facts, which there is little or no prospect of coordinating into a lawful harmony, by virtue of which alone the logical order of life is conceivable. The merit of this method, however, lies in the fact that it gives us a more accurate insight into the various, though incoherent, details of life, the knowledge of which facilitates a more comprehensive and concrete synthesis than is possible through purely logistic methods.

The psychologicistic tendency also enhances the knowledge of our spiritual relation to the physical body, the science of psychophysics, a subject matter of no small importance. The body is a part of our existence and, as such, requires due philosophical consideration.

But any expectation that the psychologicistic tendency, with its exclusively analytic method, affords the only way by which we are able to arrive at the understanding of the world and of ourselves will be found to be erroneous. This tendency and method lack the criterion of judgment which is absolutely necessary for logical comprehension.

No man is able to explain an empirical fact unless he knows the reason thereof. No thinker can consistently apply the term cause in his reasoning unless he acknowledges this term as a categorical norm of reasoning — a norm which he has not created, but which lies as a lawful definitional element under his intellect and reason.

No man can invent a law. He can only discover it by means of causality, preceding the employment of this norm by intuition that the cause which is being searched for is not a mere name but a categorically determining factor, which must be known in order to explain the real importance of the given fact. There is a radical difference between the fact of a sublime sacrifice and the fact of mental scrutiny; and there is a distinct difference between these facts and the fact of electrons circling around the nucleus of the atom.

Logically, facts as such are only hypothetical phenomena. Unless

facts are logically coordinated and subordinated to the particular processes through which they are manifested, and unless, in turn, these processes are coordinated with and subordinated to their principles, no fundamental and concrete understanding of facts is possible.

Perception of a fact proves nothing but the actuality of an occurrence. That, however, is not all the searching will wants to know. It searches for the way or process by means of which the given fact has taken place, and finally looks for the principal cause of the fact, in order to understand the reason and the importance of the occurrence. This investigating process applies with equal logical force to superspiritual and mental as well as natural occurrences.

The logical process of thinking, therefore, shows that all analytical pursuits tend toward the synthetic order through which alone a logical comprehension of factual occurrences is attainable.

We may call the deductive method the logico-psychological way of cognition, and the inductive method the psychologico-logical. In the former the logical tendency predominates, and in the latter the psychological tendency. Neither excludes the other.

Because of its predominantly logistic interpretation, unsupported by the reality of cosmic lawfulness, the deductive method affords too abstract a representation of the world; it does not impart the tangible conviction of its reality which intellect and sentiment demand. On the other hand, because of its subjective empirical standpoint, the inductive method, despite all efforts to the contrary, results in mere individual opinion, unsubstantiated by logical connection and interrelation with the irrefutable cosmic lawfulness.

In consequence of this intellectual situation, we must not be surprised at the endless variety of human views and at the utter want of coherence in our human sciences. Our complex of ideas is filled with a vast diversity of information which, because of our lack of logical training, is ineffective in our logical endeavors.

The reader may wonder why so much attention is here devoted to logic in relation to psychology. The answer is that, if we disassociated logic from psychology, all efforts to elucidate the latter would be futile. The foundation of the science of psychology must be logical, that is, psychology must be studied not only from the casual empirical viewpoint, but also, and chiefly, from the stand-

point of the universally lawful conditions of the soul's existence.

Investigations into ideational and sensualistic manifestations, such as perceptions, concept, sensation, sentiment, apperception, etc., without corresponding scrutiny of the soul's principal factor, the will, are, because of their one-sidedness, wholly insufficient.

Nor can any real interest in psychology be awakened unless the objective aim of this science be clearly explained in conjunction with the superspiritual or axiological, spiritual or psychic, and natural realities, the cosmic lawfulness of which is the outstanding fact for our reason and the most insisting object of our highest intelligence.

The above explanation affords only the ideational side of the mental tendency. Since the soul is not only a self-conscious but also a self-sentient being, the psychological role of its force of feeling, in connection with that of consciousness, will be duly considered in the chapter pertaining to the force of feeling.

Ideational Tendency to Superspirituality

The complex of concepts pertaining to the superspiritual sphere reveals the mental tendency toward the worthiness and the values of our life, which, generally, are manifest in religious and ethical teaching.

We have perceptions and sensations as well as concepts and sentiments of worthy deeds, worthy thoughts and worthy desires. Deeds, thoughts and desires are distinctive elemental psychological manifestations. Worthiness, however, contains no psychological elements as does the soul. It contains the element of superspiritual might and of lawfulness for our deeds, thoughts and sentiments. Only by virtue of participation in this transcendent might are we enabled to recognize and affirm the law of worthiness and to define psychological deeds, thoughts and sentiments as worthy or unworthy.

This mental tendency is not so much concerned with natural phenomena, forces and laws; and it is not so preponderantly, even if actively, concerned with the mental facts and laws, as it is with the worthiness of the soul's character and with the evaluation of natural things, relative to the fundamental aim of our life.

Nature presents to us the lawful mechanical order of the world and its innumerable automatic expressions of instrumentality, illustration and utility. The soul presents to us a lawful psychic,

intrinsically autonomic, volitional force, endowed with self-consciousness and conscious of surrounding objects, as well as with inward self-sentiency and feeling of objects; whereas superspirituality presents to us a transcendent lawfulness by virtue of which psychic actions, thoughts and sentiments are normalized to the end of upholding the essential dignity and order of our spiritual life.

Transcendent or superspiritual lawfulness reveals itself in the universal fact of conscience, which, in the psychological sense, signifies the consciousness of objective superspiritual laws for spiritual conduct.

The inward perceptibility of worthiness or of depravity, of truth or of falsehood, and of sacrificial or of selfish sentiments, has its origin in the more or less clear consciousness of the absolute superspiritual laws. If these transcendent laws did not exist objectively as a superspiritual reality, the intrinsically subjective soul could not have the slightest consciousness of them; and, as a result, would be compelled to live in constant anarchy — an impossible state, not even characteristic of primitive social institutions.

True, subjective attitudes toward superspiritual law differ considerably. These attitudes, however, only demonstrate the individual standpoint each self-conscious and self-sentient will maintains with respect to superspiritual laws. Should the objective reality of these laws be denied, the authority of the right over the wrong would be utterly destroyed.

If I veraciously state that I am acting according to conscience, I intimate more or less consciously the objectivity of superspiritual laws. But if I state that I am acting according to *my* conscience, I express only my subjective attitude toward these laws. Conscience is, indeed, a psychological term, but its meaning refers not only to the personal attitude in regard to right and wrong, but also, and above all, to the absolute objective authority of the right over the wrong and of truth over falsehood.

Because of deficient logical education, the average man cannot readily see the difference between the objective and subjective character of definition in his reasoning processes. He sees this difference indeed in the natural order, but he usually fails to see it in the superspiritual and spiritual orders. He has no clear idea of the definitional lawfulness of logic, nor of the lawful structure of his own psychic forces. Having neither the logical nor the psychological foundation for orientation, it is difficult for him to be

anything but an habitual subjectivist. Correspondingly with his aptitudes and thoughtfulness he may attain more or less profound intuition and conviction with respect to superspiritual lawfulness, but the logically concrete relation of his life to this lawfulness will remain unclear.

Superspiritual lawfulness reveals itself in all forms of religion and morals, whatever may be their traditional origins. This lawfulness constitutes the supreme authority for our deeds, thoughts and sentiments. The anthropomorphic features in the various religious forms are due to the habitually subjectivistic attitude of the human being, from which, in its low state of intelligence and weak superspiritual endeavor, it cannot free itself without considerable effort.

The presence of anthropomorphism in religious forms, however, by no means contradicts the objectivity of superspiritual lawfulness. On the contrary, it confirms that lawfulness as the supreme necessity of life. Its transcendent reality is the foundation of all order, enlightenment and progress. There are many who, owing to one-sided or preconceived opinions, theoretically deny the objective reality of superspiritual laws; practically, however, they maintain them in their social and personal relations.

The definition of superspiritual lawfulness as "moral sense" relates only to the part thereof which is subjective or psychological. We do not sense non-existing things, but only existing things. Were we able, logically, to deny superspiritual laws, we, by the same identical process of reasoning, would have to deny also the natural laws, and define them as a mere natural sense. To limit universal elements of life to mere psychological sensation, in other words to whatever may be empirically apparent, clearly shows lack of logical reasoning.

The complex of concepts pertaining to superspirituality is the psychological result of efforts with respect to the cognition of the superspiritual substance. As in the scrutiny of natural and mental objects, the self-conscious and self-sentient will must have a living interest in superspiritual objects, and must exert its intuition, experience, discrimination and imagination — in fact, its entire intellect and reasoning — to this end, if it wishes to attain a profounder insight into and greater enlightenment regarding the superspiritual conditions and situations of our inward life. As in all other important attainments, its endeavors in the superspiritual direction must be intense.

Few, indeed, are the souls on this earth that have the will to enter into this realm of thought; and it is to these rare spirits that our world is chiefly indebted for the education of our mind and character.

The outstanding concern in the superspiritual complex of ideas is truth, the absolute might of definition. This transcendent might dominates in our logical judgments and insists on truthful statements.

Perception, sensation, concept, sentiment, intellect and reason — indeed, the entire self-conscious and self-sentient will — must submit to the might of truth in order to behold the universal natural, spiritual and superspiritual lawfulness as the eternal determination of God. Once the absolute lawfulness is clearly conceived in its interrelated order, the veil of mystery disappears from our vision and the aim of religion becomes manifest.

The fundamental objects in religion are: God, the soul, and the world. These are the outstanding themes of theology and philosophy.

The rational element cannot be separated from religion. It is manifest in all theological interpretations. In all theological doctrines reason is applied with all available force, in order to substantiate as logically as possible the reasonableness of the propounded faith.

Faith in God is indeed the mental ground in which religion is rooted, and the pivot upon which the effectuation of all worthy deeds, thoughts and sentiments depends. With every reason, then, faith in God must be logically and psychologically substantiated, that it may become not only an aspiration, as it generally is, but the living issue of our life.

This supreme religious object absorbs the superspiritual complex of ideas. It shows the tendency of the mind to attain clear vision of and living sentiment for the concrete absolute principle of life, which is actually revealed in the manifestation, even if imperfect, of holy deeds, truthful statements and sacrificial love — the profoundest and most adorable expressions of the soul's life and of its intrinsic honor.

The great oriental and occidental mystics strove to elucidate the fundamental principles of religion according to their specific ideational mode of concepts, emphasizing more or less clearly the divine revelation of holiness, truth and love as the transcendent order of life. Though preponderantly sentimental in their interpretations, they reveal strong features of intuitional logic, which

places them on a par with great philosophers. It was not without reason that Leibnitz called Valentine Weigel a great philosopher and that Hegel described Jacob Boehme as a tremendous spirit.

Every profound philosopher is an inward mystic. It is not the mystery, however, but the concrete relationship of the soul to God, that attracts the thinking spirit of the mystic so profoundly. The mystic is conscious of the fact that, without clear knowledge of this relationship, all human sciences, regardless of their relative value, are logically abstract and hypothetical.

We note the hypothetical character of the contemporaneous natural sciences. Except in small experimental details they are founded on ideational premises, substantiated to some extent only by that natural lawfulness which affects our immediate sphere. Naturalists as yet have a very vague understanding of the natural lawfulness of the world, though they are beginning to realize that true understanding cannot be attained through exclusively empirical methods. And our instruments of vision are too small to encompass more than an inconsiderable fraction of the universe.

Less hypothetical are scrutinies in the mental or philosophical field; first, because philosophy affords not only an empirical account but also a logical demonstration of mental facts connected with lawful mental principles; and, second, because of the immediate psychological field of observation. The philosopher must be both a logician and a psychologist, mental qualifications only superficially applied in the natural sciences.

Though there exist logical and psychological differences in philosophy, its objective is to afford us understanding of the very essence of our life, and of its connection with and dependence upon the universal superspiritual, spiritual and natural lawfulness, by virtue of which we have our being. This objective is far more important and of more real interest to the thinking soul than is the whole natural world.

In philosophy the method of investigation is predominantly introspective, requiring far profounder sense of intuition, greater mental experience, discrimination, imagination and capacity of intellect and reason than in external investigations of natural things.

The field of philosophy is as profound and as broad as life itself, and it is chiefly due to the efforts of great philosophers that humanity has reached even the present level of rational progress.

It is true that our rational education is still very limited, but it is far more advanced than it was a few centuries ago. Were it not for this rational progress, natural sciences would not have emerged from their primitive stage; nor would the humanitarian sense have become as general as it is today among the great masses of the people.

Despite some illogical features in its interpretation, religion contains the least hypothetical content. From its primitive state of animism to theism, the consciousness of higher spiritual beings, and of the "Supreme Being" as the creator and ruler of the universe have always been present.

"There is more truth in tradition than in philosophy", said Aristotle. There is logical reason for this universal view. By direct reflexion, through our intellect, we see that our life is dependent on universal laws, which cannot be logically conceived without the great Determinator. Laws, as such, are not abstract ideas, but concrete, universal, absolute realities, which fact is perceived and sensed in every moment of our life.

True, in his mental impotence, the average man does not clearly understand the whole relation of his life to the absolute lawfulness, or, religiously, to the will of God, but he submits to it as the sole way by which he is able to maintain his existence. In a logical sense, therefore, religion is that science which teaches submission to divine order.

Notwithstanding logical errors in its theological interpretations, religion is the supreme and most intimate science of our life. It concerns not only our feeling, but our intellect and our will, and, beyond these, the worthiness of our character, with which all other sciences have only a more or less remote connection.

The logical reason for this inward connection with worthiness lies in the fact that intellect and reason, by virtue of their conceiving essence, tend toward the Absolute, a truth which is obvious in our intellectual endeavors in all fields of knowledge. The naturalist seeks for the principle of nature. The philosopher seeks for the principle of the mental element, with its intellectual and sentimental functions, and for its logical connection with the cosmic order; whereas the religious thinker searches after the principle of holy deeds, the imperativeness of truth, and the sublime manifestations of sacrificial love.

Fragmentary and often incoherent as human views are regarding

these three distinguishing spheres, they, nevertheless, demonstrate the logical trend of our active mentality. The errors in the scrutiny of these three spheres are attributable to the predominantly subjectivistic and anthropomorphic attitude of the human mind. The reason for this ideational attitude must be sought in the general lack of logical education, and particularly in the lack of discrimination between the objective and subjective factors in consciousness. The concrete reason, however, lies much deeper, namely, in the attitude of our personal conscience with respect to truth. This subject matter is discussed in the last chapters of this work.

In addition to the definitional content of the religious principles of the great mystics, practical religion is being taught by religious ascetics. Their teachings consist in instructions for inward religious life, in contradistinction from the general principles for religious observance.

Their method is strictly practical and psychological, affecting, as it does, the dominant volitional force of the soul. To them religious training is the training of the will, from which all thoughts and sentiments develop for the expression of the will's motives. Because of this practical psychological instruction, ascetics have contributed much to the elucidation of the psychological problem.

It is true that humanity is little inclined to ascetical practice, yet the training of the human character depends largely on such discipline. In all social relations ascetical restraint inspires respect and trust. It would be an impossible world were our emotions, impulses and appetites out of control of the will to religious lawfulness. Ascetical practice facilitates and enhances the attainment of the superspiritual complex of ideas.

The inborn sense of truth in the human mind refuses to accept views which are superficial with regard to the scrutiny of the very agent which endeavors to attain clear understanding and profound conviction of the intrinsic honor and value of life. Understanding, however, is the result of the will to understand. Impersonal understanding, that is, understanding without the self-conscious and self-sentient will, does not exist.

If the mental agent which seeks, chooses and decides, and which has the capacity for understanding and feeling, is not clearly defined in our consciousness, conclusions resulting from such unclear definition, especially in regard to the aim of our life, must be logically groundless and practically injurious.

Sciences that disregard the axiological elements in life, that is, the elements of worthiness and value, are, to say the least, without connection with the fundamental realities of life. They do not explain the concrete principles, but merely some general conditions of our existence.

It is impossible to attain due insight into the superspiritual lawfulness, and its intimate connection with our life, without profound interest therein. In no line of thought is a profound intellectual orientation attainable without active and intensive interest in the given object. This interest of the self-conscious and self-sentient will, however, has a sentimental rather than an intellectual character, and will be discussed in the next chapter.

It remains to be noted that every individual complex of concepts is the result of the will's searching, choosing and deciding with respect to knowing. In every instance of its conscious movement, the will is the attainer of the content of its consciousness — the complex of its own ideas. Regardless of how limited or extensive this content may be, and in whatever direction it may tend, it is always the will that directs and obtains.

The observation that some men are born with considerable intellectual aptitudes and others with small aptitudes only shows that, in each group, the preceding life ended with the mental capacity in that state of development with which these individuals came into our present life. The belief that our personal life had its beginning on this earth is contradictory to all logical concepts of the superspiritual, spiritual and natural lawfulness of the cosmic order. Life as such is not an accidental phenomenon but a lawful continuity.

THE FORCE OF FEELING

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LOGICALLY, feeling is the effective force of the soul. The source of feeling, however, lies in the will's self-sentiency. In its contact with objects, the self-conscious and self-sentient will seeks after, chooses and decides on the attainment of those objects toward which its desire is inclined.

Consciousness is the cognitive and feeling the fruitional force of the will. Had the will no self-consciousness, it would have no consciousness: the cognizant agent precedes the cognition of objects. Likewise, if the will had no self-sentiency, it would have no feeling of objects: the feeling agent precedes the act of sensing the objects.

The importance of the cognitive force consists in the fact that it has the capacity to define the motive of the will, and to find the way through which this motive may be accomplished. The importance of the feeling force, on the other hand, consists in the desire to enjoy the fulfillment of the will's motive.

Through the force of feeling the will reveals its tendency to beatitude. In its seeking after, choosing and deciding on the gleams of beatitude within its reach, the conscious will perceives and senses the limitations of the particular existential conditions — superspiritual, spiritual and natural — in which its eudaemonic endeavors may be exerted. In this process the soul arrives at the conclusion that its achievement of beatitude depends on its affirmation and fulfillment of transcendent lawfulness; and that, accordingly, beatitude itself is not the lawful principle of life, but the lawful effect of the affirmation of this principle.

The above statements are necessary in order to bring the force of feeling into logical connection with the cosmic lawfulness, without which psychological investigations have no concrete foundation. In the absence of such a foundation, psychological investigations are bound to meander either amidst inconcrete epistemological controversies, or among sentimental instincts, impulses and emotions, without logical reason for these manifestations.

Let us now analyze the force of feeling, that we may attain a logical insight into its forms, and their correspondence with the

forms of consciousness. The force of feeling contains three forms: *sensation*, *specific sentiment*, and *complex of sentiments*.

Sensation

Sensation is the principal form of the feeling force, in its contact with objects. Whether the object pertains to the natural, spiritual or superspiritual sphere, the act of sensation is psychologically identical. It is always the self-conscious and self-sentient will that senses the object. Natural objects are sensed through the physical organs for sensing natural things, and superspiritual objects through the sensibility of worthiness in deeds and values in things.

In all its details the sensing act corresponds with the act of perception. This correspondence has led many to believe that perception and sensation are identical. They are not identical, for the perceiving act, being the effectuation of the force of consciousness, contains the tendency toward noting and seeing, for the purpose of discrimination; whereas the sensing act, being the effectuation of the force of feeling, contains the tendency toward fruition of the given object, to the end of absorbing it into one's heart, or, in a negative instance, of preventing such absorption.

The correspondence between perception and sensation is psychologically lawful. It is consistent with the will's principal force, which expresses its intentions and motives through attention to its perceptions and its sensations.

The will has the power either to accept or refuse any perception or sensation, and it exercises this psychic force whenever its interest so demands.

Perceptions and sensations are either simultaneous or immediately follow one another. If the will tends toward discrimination rather than feeling, perception will play the leading role. If, on the other hand, the will's tendency is toward feeling rather than discrimination, the force of sentiment will predominate. These two tendencies of the will afford us insight into the rational and sentimental character of the soul.

Perceptions and sensations are strictly interrelated acts. Even in the most intense effort of perceiving, the sensation stimulates the perceiving act; and, vice versa, in the most intense sensation, the definitional factor in perceiving is never absent. Although

perception and sensation are inseparable in relation to their object, they are two distinct functions of the self-conscious and self-sentient will.

The act of sensing generally predominates over the act of perceiving, because it imparts the sense of fruition rather than knowledge. Fruition, being the effectuation of spiritual life, obviously makes a stronger appeal than knowledge, which has no other purpose than to show the object of and the way of fruition — mental or natural.

In the chapters dealing with the application of our sensations to the natural, the spiritual and the superspiritual spheres, the functions of these sensations will be observed more closely.

On that group of souls to which humanity belongs nature exercises the strongest influence. It seems as if natural things were the chief necessity of life, and, accordingly, most human efforts, thoughts and sentiments are directed to their enjoyment. Despite the fact that nature imparts only transient satisfaction, and often causes grief and disappointment, human sensations are most vibrant in regard to natural things.

The evident inconsistency in thus pursuing natural objects, in the hope of experiencing lasting satisfaction, rarely impresses the human soul profoundly. Even following disappointment, the human soul usually renews its efforts to obtain enjoyment from natural things. Being without insight into the essence and import of its spiritual entity, the soul, with premeditated determination, pursues the phantom of the naturalistic idealism and sentimentalism, which are manifest in the dominating adoration of natural forms. Such an habitual tendency of the will is as deliberate as all of its other motives, for a tendency is the result of repetitious motives.

Sensations pertaining to the mental sphere are heeded by those who are inclined toward personal introspection, and are willing to investigate the laws, forces and forms of their own psychic life. Such searchers discover psychological lawfulness for the ways of mental expressions. It is apparent, then, that motives are formed by the will, which always perceives and conceives by means of the force of its consciousness, and always senses and produces sentiments through its feeling force. These ways are not arbitrary, but psychologically lawful and, therefore, immutable.

It is true that the study of this lawfulness requires introspective efforts. Such efforts, however, depend on intuition for sufficient

stimulation to psychic scrutiny. But this stimulation cannot be effected without persistent cultivation of sensations pertaining to the mental sphere.

Profound intuition arises out of habitual cultivation of such sensations, and the slow progress of our mental rise is attributable to the lack of this inward meditative practice. The observation and admiration of natural phenomena can attract the interest even of children, but it takes an earnest thinker to observe and admire the courses of the mind.

It has been said that "he who understands the soul understands the world". This is true, since the soul is essentially in a much closer relationship to the lawful harmony of the world than is the nature which surrounds us. In the mental life exists a will for free worthy achievements, an intellect for free truthful understanding, and a love for the sublimest values of life, all of which stand by a whole sphere above nature.

The whole lawful harmony of the world is reflected in our soul. On this harmony subsists our very existence, our logical knowledge, our dearest possessions and our immortal blessedness. Yet if we do not cultivate our sensations which pertain to a higher mental state, we cannot emerge from that mental inertia which oppresses our present life.

Sensation and perception constitute the alternating current, as it were, issuing from the self-conscious and self-sentient will, in its contact with objects. The will wants to perceive in order to sense, and it wants to sense in order to perceive. Psychologically, therefore, there exists complete harmony between the perceiving and the sensing acts.

In the superspiritual sphere the psychological action is precisely the same; only the object of perception and sensation differs. While in perceptions and sensations pertaining to nature, we are concerned with the external conditions of life; and while in those pertaining to the soul we have regard for the knowledge of the will; in the superspiritual sphere it is the perception and sensation of worthy actions in the soul's life, and of the value in natural things, which are of utmost concern.

Worthiness and value are not psychological factors, as is clearly perceivable from the definition of the soul's forces. They are lawful transcendent elements, to which the soul must submit in order to fulfill its destiny. The variety in the individual sense of worthiness

and value does not in the least alter the universal fact of the objectivity of this lawfulness. It merely affirms it.

The education of the sense of worthiness and value is of paramount importance in our social and individual life; the neglect thereof is the real reason for the prevailing disorder in our human relations. The average man may not be able to demonstrate logically which is the good or the evil deed, the true or the false concept, the altruistic or the selfish sentiment, but he is usually able to sense the good or the evil in a given act. Sensations are keener than perceptions, because, as has been previously stated, they are more intimately connected with the fruitional effectuation of our life.

The essential relation of perception to sensation consists in the fact that, while the self-conscious will, through its perceiving form of consciousness, searches for the understanding of the given object, the self-sentient will seeks the fruition thereof.

Sentiment (Specific Form)

Psychologically, sentiment, as the specific form of the force of feeling, is the aggregate acquisition of more or less correlated sensations to the end of a profounder feeling, precisely as concept is the aggregate acquisition of more or less correlated perceptions to the end of a broader understanding. The psychological process, however, is identically the same, whether concepts or sentiments be acquired by the self-conscious and self-sentient will.

Logically, sensation is the principal and sentiment the processive form of feeling. These two forms of the force of feeling are in strict correlation, with perception as the principal form of the force of consciousness, and with concept as the processive form.

Since there exists no sensation without perception or perception without sensation, by logical inference there exists no sentiment without corresponding concept and no concept without corresponding sentiment. The contraposition of sentiment to concept, often accentuated in psychological discussions, is devoid of logic and contrary to experience. There is a specific sentiment behind every thought or definition.

This error in psychology is attributable to the fact that the soul has not been defined in its essential unity as the self-conscious and self-sentient will, in consequence of which neither the logical order nor the harmonious interrelation of its forces could be clearly

understood. Accordingly, sensualistic, idealistic and voluntaristic theories have arisen, each one contradicting the others as to the prime factor of the soul's life.

Logically, the will is the principal force, consciousness the processive force, and feeling the effective force of the soul. The will seeks for, chooses and decides, through its consciousness, on those objects which appeal to the interest of its own sentiment, that is, to the satisfaction and happiness of its own life. The soul is inherently eudaemonic. Blessedness is the aim, though not the reason, of life. The reason of life is the absolute superspiritual, spiritual and natural lawfulness, by which blessedness is lawfully conditioned.

Since feeling is the effectual force of the soul, the will directs its attention chiefly to the sentimental tendency of life, and it elaborates this tendency through sentiments, the final result of its seeking, choosing and deciding. Thus it is that while the will frequently changes its conscious course in the attainment of its desires, it does not so easily change its sentiment for an object for which it has exerted its conscious and sentimental forces.

Each specific sentiment is a psychological acquisition of the self-conscious and self-sentient will. No man wills to attain an object for which he has not a more or less specific sentiment. Owing to this inherent trend, sentiments follow that direction in which the self-conscious will has cultivated its sensations.

Thus we note that the naturalist — whether in the exploratory or the practical field — directs his sensations and sentiments predominantly to natural objects, because they are the chief objects of his interest. In whatever direction it may be applied, the motive of interest issues from the seeking, choosing and deciding will, which, according to the force of its consciousness, endeavors to attain the object for sentimental reasons. In a psychological sense, interest and sentiment have practically the same meaning. Though the term interest accentuates the volitional rather than the sentimental action, nevertheless, sentiment permeates the interest in every object for which the subject has made his decision.

To maintain that naturalists have no feeling in their scientific researches has no support of truth. This assertion is one of the intellectual affectations prevalent in a time when the term science is confounded with the term truth — two factors which are quite different in the light of logic.

The reason for this error is not difficult to find. Dealing mainly with calculable quantities of natural forces and forms, as scientists do, the psychological factor of sentiments entirely escapes their notice. The fact, however, that in all mental operations, even the most calculable, the sentimental motive for truthful definition actuates all conscious functions, clearly contradicts the assumption that reasoning is wholly unsentimental. The naturalist is just as sentimental in his specific field of investigation as the philosopher in the field of metaphysics, or the mystic in the realm of religion, but, owing to lack of psychological insight, many do not realize this fact.

The sentiment for philosophy covers a far greater scope of knowledge than the study of automatic forces and phenomena. It involves the study of the laws and categories of our thinking processes; it involves the scrutiny of our mental forces and the forms of their effectuation; and it involves the contemplation of the universal lawfulness of creation; all of which, in their intrinsic importance, immeasurably surpass the study of the mechanical forces and phenomena of nature.

It is the love of truth which actuates the mind to profound study, the need for which, because of the growing materialism of mankind, is quite manifest. In every field of knowledge — of religion, social institutions and of all other sciences — philosophy has paved the way for spiritual progress. Its influence has stimulated the intelligence and the sentiment of humanity to that degree of morality which has been evidenced, to give one example, in the abolition of slavery and serfdom.

Philosophy, it is true, is chiefly concerned with reason and intellect, but the growth of these mental capacities is due to the innate sentiment for truth, as the definitional might through which is logically ascertainable the worthiness and importance of life.

True, thus far philosophy has not given us a clear vision of the fundamental reality of existence; yet, while divergent in its ontological and psychological viewpoints, it has, on the whole, contributed far more to the standards of our education than have all the natural sciences. It has kept before our eyes our real being, and not the mere external conditions of temporary life.

By virtue of the inward sentimental urge to truth, the true philosopher seeks after the principles of life, and finds them in the universal lawfulness of the being. He thus becomes conscious

of the fact that laws, as such, are not mere ideals but concrete and universal realities, that is, determinations distinguishing the world from chaos. He, furthermore, realizes that these determinations are actualizations of the absolute Principle of cosmic laws — God, imprinting His divine mark of absoluteness upon each fundamental law. The intuition or visualization of this logical certainty is the reason why all great philosophers have been pronounced theists.

Because of its absolutely unifying might and character, this strictly logical aspect evokes in the thinking soul an overwhelming sentiment of worship; for, psychologically, it is the profound sense of transcendent worship that intuitionally leads the soul to the clearness of logical concepts.

In the field of religion sentiment unfolds its profoundest force. The reason for this fact lies in the intuitionally sensitiveness of our dependence on the almighty determination of God, clearly demonstrable through the cosmic superspiritual, spiritual and natural lawfulness. Our individual and our collective worthiness depends on the superspiritual lawfulness, our mental forces on the spiritual lawfulness, and our external conditions of life on the natural lawfulness.

The ever-present sense and consciousness of our inviolable dependence, with which not only the ground but also the immortal prospects of our life are intrinsically connected, affords the reason why the soul clings, and always will cling, to religion, regardless of how crude, imperfect or elevated its form may be.

The imperfections of religious cults are attributable to the low mental level of humanity, with its corresponding anthropomorphic interpretations. The innate spiritual sentiment, however, reveals that religion constitutes the profoundest element and the fundamental aim of life; and this fact cannot be argued away by the objections of mere subjectivistic viewpoints. Objections against forms or interpretations of religion inconsistent with our true relation to God are justified, but against the concrete objective might of religion they are not justified.

All forms of religion contain considerable elements of truth, which must be respected; it is these elements which hold the soul to this transcendent might of religion. The fanatical elements in religion are products of the domineering spirit and sinful ignorance of many leaders in creedal organizations.

Religion constitutes the superspiritual element of our life, without which only one road would be open to humanity, — the road to the abyss of animals, where religious elements are almost wholly extinct.

He who has the will, intelligence and sentiment to attain logical insight into the might of religion must study and meditate upon the superspiritual lawfulness, in order to worship its might, follow its commandments, and love our eternal Creator. Religion is the profoundest sentiment, and its understanding is the supreme task of all souls, and particularly of the religious teacher.

Complex of Sentiments

Psychologically, the complex of sentiments is the total result of the fruitional efforts of the seeking, choosing and deciding will. Intimately conscious of its right to blessedness, the will seeks to realize this through its sentiments, which, being the lawful effectuation of the soul's endeavors, impart the tangibility of the sought and chosen objects.

Through consciousness, the will — according to the degree of its intelligence — attains only the vision of the chosen object; through feeling, however, it attains tangible contact with the sought object in the form of more or less ardent desire or of formal sentiment.

The distinguishing character between the force of consciousness and the force of feeling is that consciousness has only the definitional qualification, whereas feeling has the qualification of actual contact. By reason of this sentimental reality, intuition has been considered by many philosophers as a mental capacity surpassing reason.

Though it is true that intuition, so dear to every profound thinker, is a tremendously actuating mental aptitude, it neither surpasses nor replaces reason. The criterion of judgment, which is the *conditio sine qua non* of logical clearness, is less discriminating in the aptitude of intuition than in the capacity of reason, the specific qualification of which is presentation in the light of absolute truth.

There is indeed a sentimental vision, so to speak, in our mind, a vision brought about by the urgency of conscious feeling, which is denoted by the term intuition, but this urgency, while true in

its tendency, does not afford the discerning clearness which is absolutely necessary in our idea of God and His absolute lawfulness. It only intimates the idea.

The logical elaboration of this intuitional content is the task of reason, our ratiocinative capacity. Thus reason without profound intuition is shallow, and intuition, without reason, is liable to be indiscriminate and, consequently, rationally defective and ineffective. Concretely, however, each of them complements the other, to the end of logical clearness and sentimental profundity — the fundamental objectives of our intellectual and sentimental endeavors.

The consistency between the forms of consciousness and the forms of feeling is quite obvious. Sensation, the principal form of the force of feeling, corresponds logically with perception, the principal form of the force of consciousness. All their movements are harmonious; they lawfully correspond with the psychological movement of the self-conscious and self-sentient will. The will wants to perceive in order to sense, or to sense in order to perceive. This is the mode of its seeking force.

Sentiment, the processive form of the force of feeling, corresponds logically with concept or idea, the processive form of consciousness. Sentiments and concepts represent respectively the composites of sensations and perceptions, for which the will has sought, to the end of more affirmed feeling and more extensive knowledge.

The question as to which of the two — concept or sentiment — is more important cannot be answered from a strictly psychological standpoint. The preference for the one over the other is an axiological question, that is, according to the importance of the object of the given concept or sentiment.

Psychologically, however, in all fundamental endeavors of the will, there is no preference as between these two forms of the will's movement. They are lawfully so connected with each other that the will does not decide on a concept of any object unless it is sentimentally interested in this object. Nor does the will decide on a sentiment without having a sufficient concept of its object. The relation between concept and sentiment, as a specific form of the force of feeling, is therefore mutual.

It cannot be otherwise, for the soul, being self-conscious and self-sentient will, cannot divide its essence into two separate parts. It can only emphasize either its intellectual or its sentimental

endeavor, according to its conceptual or its sentimental interest. Concretely, there is no concept without an underlying sentiment, and no sentiment without a more or less well defined concept pertaining to the attainable object. This relationship is lawfully mutual, and this mutuality proves itself in all mental experiences.

The conflict between thoughts and sentiments is not a psychological but an axiological conflict. We are conscious of what is sublime and true, but we may have neither the sentiment nor the will to realize it; hence the conflict, not with ourselves as psychological entities, but with conscience, the superspiritual element of life.

These acquisitions are the result of the will's motives and the true picture, as it were, of its own mental efforts. In all stations and conditions of life, the soul has that mental tendency and that character on which, of its own free will, it has itself decided. In all practical endeavors we concede this to be so, but, owing to the lack of psychological insight, we overlook the fact that endeavors as such are nothing but practical expressions of the will.

All extant things, whether in the natural, psychological or superspiritual order, impress the self-conscious and self-sentient will with their reality; and the will, according to its degrees of development of the aptitudes of intuition, experience, discrimination and imagination, absorbs these things into its conscious and sentimental complexes, through which its mental attitude is effected.

Intuition, experience, discrimination and imagination are, so to speak, the inborn conscious and sentimental aptitudes with which the soul enters upon the stage of each new life. They are the mental results of its past life; if this fact were omitted or ignored in the perspective of psychological scrutinies, we would be logically compelled to consider the soul as a mere fatalistic accident — a desperate and logically impossible recourse, due to inattention to the truth that the soul is a lawful being in the cosmic order.

Immortality is the fundamental pivot of all psychological scrutinies, the most insistent demand of reason, and the profoundest longing of each thinking soul. A psychology without immortality cannot be considered as other than an intellectual castle in the air. It has no lawful cosmic ground. The endless discussions pertaining to the interrelations of volitional, intellectual and sentimental phenomena, however interesting in themselves, merely lead our intellect into devious channels of superficial relationships.

If they do not predicate immortality, they are unable to demonstrate the absolute reason for and the real consistency of the psychological principle.

Unless we consider the soul in the aspect of universal lawfulness, we can understand neither its lawful essence nor its lawful position in existence, both of which are of fundamental concern in our individual and collective life. This understanding is attainable by means of rational scrutiny, based on the enduring sentiment for truth.

Each act of the will is effected through the sentimental motive which the will has consciously formed. The conscious formation of the motive, however, is only the ideational preparation for the effectuation of the will's feeling, because the sentimental contact with realities is precisely that something at which the will's decisions are aimed.

Sentiments are the formal expressions of the soul's love, or of the soul's rejection of the object, psychologically expressed through the force of feeling. All visual efforts are directed to the end of love, a psychological fact constantly manifest in all empirical situations.

The will always strives after possessions — natural, mental and superspiritual — and employs its whole intelligence to this end. This obvious fact clearly proves that thoughts and ideas or concepts are only definitional mediums through which the will seeks to effectuate its sentimental motive, in order to attain actual contact with the chosen or desired object and the possession thereof.

Accordingly we note that ideas, though indispensable in our psychological operations, are not as closely connected with the soul's life as are sentiments. The reason is obvious. In all its endeavors, and through all ideational perspectives, the will seeks chiefly after the fruition of its life — the result of its mental efforts.

The term fruition, however, must not be understood in a mere naturalistic sense, as men with a predominantly materialistic bent of mind are prone to do. There are mental and superspiritual fruitions far surpassing natural enjoyments in worthiness and permanence.

Nor should it be thought that, in consequence of its fruitional tendency, the soul is intrinsically or lawfully selfish. The lawful objectives of the will-force are superspiritual, mental and natural achievements. The objective of its force of consciousness, or of its

intellect, is the cognition of truth, and the objective of its force of sentiments or love is the effectuation of the soul's achievements, to the end of its own justified enjoyment and the happiness of all who come into contact with its blessing influence. There is no selfishness in the lawful objectives of our psychological forces.

In the inward movement of the soul's forces exists a psychological cycle which must be well understood in order to visualize the real interrelation of these forces. The will seeks after achievements, through the force of its consciousness, in order to enjoy the effects of its volitional endeavors. (Whether the achievement and the fruition thereof are axiologically lawful is not a strictly psychological question).

The totality of the complex of sentiments, resulting from the will's determinations, constitute its entire sentimental possession — the most tangible treasure of its life. It is the effect or achievement of its mental endeavors, precisely as, in the order of nature, material or natural possessions are the effects or achievements of the will's determinations. And precisely as natural possessions or means constitute the prompting for further achievements in the natural order, so sentiments constitute the mental means, the impulses and emotions, for continued achievements in the spiritual or mental order.

In other words, the will performs its motives through consciousness to attain sentiments, in order to enjoy and to stimulate its volitional activity. This is the lawful course or cycle of the soul's forces, revealing their intimate correlation.

This illustration also affords insight as to why the soul clings so tenaciously to its sentiments. Sentiments are the psychological effectuations at which the will aims, and on which it persistently labors, and which, consequently, it is far less inclined to surrender than its ideas. Ideas constitute only the mental process for sentimental effectuations, and are liable to be altered for purposes of sentimental attainment. We think because we want to attain (the given object), not the contrary.

The interest in the soul's life is predominantly sentimental. Sentiments are, as it were, the mental breathing of the soul. Even intellectual achievements have a sentimental reason, revealed in the desire for and endeavor after truth. To use a physiological parallel, the brain cannot function without the action of the heart.

The foregoing discussion, however, concerning the complex of

sentiments does not indicate that the soul is essentially sensuous or sentimental. This complex demonstrates only that its volitional force ultimately expresses itself in sentiments, the psychologically effective form of its mental tendency.

Indeed, we perceive this tendency in the general trend of the complex of concepts. This complex, however, because of lack of logical substantiation and coherence, affords us only an approximate view of the individual tendency.

The complex of sentiments, on the other hand, gives us a clearer understanding of the real attitude of the soul; it affords us insight into its habitual desires and determinations, which are more firmly imbedded than ideas. Hence the complex of sentiments is the unmistakable portrayal of the soul's mental tendency and attitude.

This discrimination, based on positive experience, leads us to the consideration of the psychological factors of ideas and convictions. Both are attained through our aptitudes of intuition, experience, discrimination and imagination. The development of these aptitudes by the will produces the capacity of intelligence and of reason, on the one hand, and of love on the other. Intuition and experience are preponderantly sentimental, while discrimination and imagination are chiefly rational functions. In the predominant tendency of the one over the other function lies the difference between idea and conviction.

There are many ideas in a complex of consciousness, yet so long as they do not exert sufficient sentimental influence upon action, their mental importance is only conditional. Convictions, therefore, have a deeper root in the soul, and we are more inclined to insist upon them than upon our ideas.

On the other hand, because of the limitation of human intelligence, convictions are likely to be one-sided or even unreasonable, and it is in this instance that the clarifying functions of logical norms exert their corrective influence.

Fundamentally, however, both the rational tendency of ideas and the sentimental tendency of convictions have their origin in the self-conscious and self-sentient will, which, through its seeking, choosing and deciding force, and by means of its inherent aptitudes, endeavors either passively, actively or intensely to realize its attitude in respect to the absolute lawfulness of the cosmic order.

In the preceding chapters we have endeavored to present systematically the real essence of the soul, the self-conscious and

self-sentient will, as the lawful spiritual or psychic agent in the cosmic order. In general outlines we have ascertained the soul's logical relation to and connection with the fundamental lawfulness of this order. We have likewise presented the psychologically lawful correlation of the soul's fundamental forces, will, consciousness and feeling, and the inherent forms of each of these forces, thus affording logical insight into and understanding of the harmonious substance of the soul.

We have also given a general presentation of the soul's intrinsic correspondence with the superspiritual and natural lawfulness, through which scrutiny the logical and concrete way for the understanding of its real essence and significance is attainable. Psychological investigations that have no strict regard for the lawful cosmic order are bound to be inconcrete, abstract, unclear and irrational.

Furthermore, the psychological fact that the will is the seeking, choosing and deciding agent, — the volitional ego, — that consciousness is its subjective light, by means of which the will performs its seeking, choosing and deciding, and that feeling is the sensing of and the desiring force for possession, in order that the will's volitional and conscious action may be realized, must be constantly heeded, if correct insight into our psychic life is to be attained.

Keeping the foregoing statements in mind, let us now find their affirmation in the general practical life, as expressed in the soul's sentimental tendencies, through which are revealed the power or weakness of its will, its high or low intelligence, and its sublime, common or depraved sentiments; all of which are manifest results of the intrinsic attitude of the self-conscious and self-sentient will, relative to the lawfulness of the cosmic order.

The fundamental tendency of the soul pertains to natural, spiritual and superspiritual realities.

SENTIMENTAL TENDENCY TO NATURAL REALITIES

THE general tendency of humanity is predominantly naturalistic. From birth to grave man is chiefly interested in and pre-occupied with the procurement of the natural means of subsistence, and of such enjoyments as nature affords.

He experiences considerable difficulty in the pursuit of mental objects and, though not insensible to them, loves them but rarely. He also has a vague presentiment and slight consciousness of the superspiritual laws, which are manifest in traditional religions and ethical codes of conduct; but his heart is not, as a rule, profoundly affected by their fundamental importance in respect to his own life.

Engrossed through aeons with the predominant love of natural things, the human soul, by reason of its self-determined sentimental tendency to nature, has lost the profound sensibility of its spiritual honor and superspiritual dignity, with which it was originally endowed by the absolute creative act of God.

Before proceeding with further elucidations of this tendency, let us investigate the origin of the term nature, in order to visualize the role that this term has played in the development of human conceptions.

The term "nature" is derived from the Latin word meaning "to bear" — in an essential, real, enduring, productive sense; hence its divinization by Heraclitus, the Stoics and others. The adoption of this primitive physico-biological term is indicative of an acquired facility in the observation of natural manifestations and some, at least, of their lawful courses; and, accordingly, it marks the first serious attempt to understand the cosmic order. Moreover, like all original synthesizing ideas, this one of nature has deeply imbedded itself in the undiscerning human consciousness.

Notwithstanding the clear contra-distinction between mind and nature, as propounded, chiefly by Socrates, Plato and Aristotle, the term nature, because of its inseparability from mental mani-

festations, has exerted a powerful influence in all fields of human ideas. For example, philosophers have spoken of "the nature of the gods"; psychologists speak of the nature of the soul's inclination, disposition, tendency, etc.; so that, because of the uncritical fusion of ontological, logical, psychological and natural factors, the practical man explains nearly everything by that most undiscerning and accomodating dictum, "It is natural."

The mechanistic conception of nature was suggested by Nicolaus Cusanus and promulgated by Leonardo da Vinci, Galileo, Kepler, Boyle and others. Not until the last century, however, has the science of nature commanded really profound interest and attained broad development.

Because of the attainment of clearer understanding of natural processes and of the practical service to be derived therefrom, natural sciences have evoked the enthusiasm usually consequent upon new ideas and sentiments; and this enthusiasm has been marked by the customary onesidedness and presumption.

Dissatisfied with the defectiveness of philosophical theories and ancient religious traditions, the searching mind of man is now making renewed efforts to solve empirically the mystery of the cosmic order in general, and in particular that of personal life. In these attempts, however, it commonly resorts to the ancient idea of nature, in the hope that, through some accidental sensuous observation, the mysterious principle of life may be found. Although rather critical of the zeal of other searchers along religious and metaphysical lines, the radical naturalist, who avowedly denies all mysteries, is himself zealously searching for an explanation of the mystery of nature. And, of course, zeal in any pursuit is sentimental rather than rational.

Since all human tendencies have their beginning in the individual complex of sentiments, — because of the fruition thus afforded, — the strong inclination of the human soul toward nature throws a clear light upon the direction the will has chosen in order to satisfy its interest in life. With few exceptions, nature is the most beloved object of humanity, as well as of its earthly associates, the animals, whose love of nature is still more dominant.

In the light of the cosmic order, therefore, humanity belongs to those groups of souls whose outstanding interest is in the enjoyment of nature, to the detriment, as a rule, of the enjoyment of spiritual and superspiritual objects. Our criticism is not that the

average human soul has no respect for, or even admiration of these latter objects, but that it has no vital interest in their possession.

Because of the obvious naturalistic tendency, the interest in self-knowledge, spiritual self-respect, the fulfillment of superspiritual laws, is bound to be neglected, and license thus afforded to human passions, wicked ambitions, fatuous vanity, contemptible greed and abominable sensuality.

It cannot be otherwise; for if the self-conscious and self-sentient will is chiefly in love with natural objects and possessions, it expends its mental energy on these natural things, thus impoverishing itself with respect to the attainment of superior objectives, in which attainment alone lies the fulfillment of its lawful destiny in the cosmic order.

It is, then, clear wherein lies the actual reason for the corruption of human mentality. It lies in the self-determined, conscious and sentimental preference for and addiction to things natural, rather than toward superior principles, — the eternal principles of worthiness and spiritual honor. This corruption is apparent in the rapacity of the greedy, — disregardful of the material need and security of their fellow men. It is apparent in the inveterate Venus cult, to which, in the poverty of their spirit, many poets, artists and novelists mainly devote their aesthetic efforts.

This corruption, furthermore, is manifest in the weak codes of human justice, whereby material interests play the decisive role in juridical proceedings, in connection with which the legal profession is also more intent on personal gain than on the necessity of just judgment. As a consequence, destitute victims have little or no prospect of obtaining justice against rich deceivers. When the exercise of justice is corrupted by material means, the social structure is bound to be imperiled. Our world has most urgent need of jurists like Papinian, to whom justice was dearer than his own life.

Closely conjoined with justice are social relations. It is obvious that when the performance of justice is tampered with for material aims, social relations cannot be orderly. Our unfortunate world cannot be saved from moral and material degradation and disaster by men of low conscience, but only by those who are determined to devote all their efforts to the inculcation of the laws of God into the human soul, — the only way by which relative order in social relations can be established and maintained.

It is often said that the masses of humanity are too ignorant to rule themselves. This is largely true; but the masses are never so ignorant as not to sense what is right and what is wrong. Although, in consequence of past trespasses against superspiritual laws, they are providentially subjected to difficult earthly conditions, they are willing to follow leaders who have sympathy for their mental weakness and are ready to teach them how to reform and improve their spiritual characters. The fact that the masses cleave to worthy religious teachers, more than to other authorities, clearly proves the correctness of this statement.

On the other hand, the lords of the world, because of ignorance of the eternal laws of God, and lack of living interest in these laws, fail to see that their haughty lives must pass through the very same or even more humiliating conditions, which, in their present station, they so openly abhor and disdain. There is no other way in the cosmic order by which the purification and elevation of the soul's conscience and spiritual dignity can be accomplished. Suffering alone teaches willful and selfish souls the way to the holy laws of God.

Corruption of character, as the result of uncontrolled propensity to natural things, reveals itself in the all too common occurrence that as soon as man attains a higher social station, with corresponding income, — either by his own strenuous efforts or through influence, — he usually discards a former modest demeanor and becomes assuming, haughty and dictatorial. In his self-flattering conceit he believes himself to have greater power of will or superior intelligence. He evinces no gratitude to God when he receives such advantages. Only when death looks into his eyes does he become meek and humble.

Wealth is justified only if applied to the superspiritual and spiritual elevation of mankind. There is no other valid justification for its possession.

Less conspicuous, yet clearly perceivable, is the naturalistic tendency in educational institutions. Their endeavors are directed far more to the acquiring of natural objects and comforts than to the inculcation of that worthiness in social and individual conduct upon which the order of practical relations fundamentally depends. Though knowledge of natural conditions is important, knowledge pertaining to spiritual conduct is imperative if a higher social order is to be attained. The superspiritual sense of inwardly lawful life

cannot function in mature manhood and womanhood if it has not been inbred in childhood and adolescence.

To mention only a few glaring examples of negligence in our schools: Emphasis on the universal command of conscience with regard to honesty and truthfulness has no place in the educational curriculum. Honesty and truthfulness ought to be illustrated from actual life; and because of their intrinsic connection with the conscience and honor of every human being, their realization should be urged with zeal.

Furthermore, no instruction in gratitude to parents, teachers and people conscientiously fulfilling high humane duties, is afforded in order to implant and enhance the essential sense of moral responsibility. Only incidental inhibitions are uttered, without explaining the reasons therefor. Not even instruction in good manners is to be found in the average school routine. Yet good manners, as well as honesty and truthfulness, are universal requisites of social order; they are the stimuli to social progress and constitute the inalienable condition of that social mutuality and happiness longed for by all worthy souls.

Spiritually ill-prepared in the very beginning of its schooling, the young soul entering upon the higher grades of instruction can have no dominant feeling of humane social responsibility and, accordingly, directs all its efforts to that personal ambition and satisfaction, for the attainment of which possession of natural objects offers the greatest facility. Encouragement of the desire to shine in the possession of material things is the chief result of our educational systems in general.

There are, it is true, too few profound philosophers and still fewer profoundly experienced religious men for the exerting of decisive influence in elevating the generally mediocre efforts in human education. Such profundity cannot be attained through mere ambition, no matter how intellectually endowed the educator may be; it can be acquired only by virtue of an enlightened sacrificial spirit.

As a consequence of the sentimental tendency to natural realities, student youth shows very little interest in philosophy, and acquires only superficial acquaintance with logic and psychology, — the two sciences essential for true reasoning and knowledge of what the soul really is.

It is also necessary to note the corrupting influence of the

naturalistic tendency upon religion. In the study of religion we find that religious sentiment had its beginnings in ancient traditions pertaining to God and our dependence on His absolute justice, as well as in the teachings of mystically-endowed men and prophets who exemplified in their own lives their thoughts and convictions.

The simple teachings of Buddha, Confucius and Jesus have contributed more to the uplift of humanity than all other factors in history. Their superspiritual appeal and sacrificial example of life evoked from the hearts of the suffering masses a lasting response without parallel in history, and instilled those sublime elements of religious aspiration of which mankind was in the greatest need.

In order to preserve and disseminate the religious inspirations of great teachers, organizations have been formed and developed. But organizers seldom have either the sublime spirit or the profound sympathy of these teachers for suffering souls. However well-intentioned they may be, in their zeal for creating religious institutions they are largely dependent upon their own inadequate religious spirit and experience, with the consequence of interpretations which are inadequate and often alien to the original words of the teachers.

Furthermore, it is an open fact that into all organizations — religious or secular — there enter the purely human characteristics of misconceived zeal and disturbing ambition. With the accretion of natural means, and consequent growth of political influence, religious organizations lose their original simplicity, and, with rare exceptions, become arrogant, intolerant and fanatical.

We have magnificent temples of worship, great religious art, and many beneficent institutions of learning and philanthropy; but, because of superficial dogmatic disputations, explanation of the real essence of religion is neglected.

Ancient traditions, as facts prove, being grounded chiefly in sentimental aspirations, have been and still are unable to furnish the basis for mutual understanding and cooperation: they are still at war with one another.

Humanity is not quite the same today as it was twenty centuries ago. Although, owing to mental limitations, it is always over-sentimental, the difference is that, whereas it was formerly satisfied with mere religious aspirations and promises, today it is actually striving after a higher degree of conscience and of social justice, more enlightened reason and distinctly religious action.

It is true that "holy scriptures" and traditions always will remain dear to the human heart; their votaries need not fear their being lost; they will always be esteemed by every thinking man as the educational cradle of mankind. It is also true that orthodox creeds contain profounder religious elements pertaining to our practical relation to God than the so-called liberal or rational theologies. Orthodoxy insists on the "grace of God" — the ancient term for divine inspiration — and teaches ascetical rules and practices through which alone approach to God is possible. Asceticism is nothing but the sublime struggle with one's own sinful passions, in order to attain higher spiritual force and superspiritual conditions.

Because of the failure to accentuate this practical importance, essential in religious life, liberal theology, so-called, will never replace orthodoxy. Its mere exposition of the existence of God, of immortality and the observance of ethical rules does not sink deeply into the human heart, longing, as it does, for real and tangible dependence upon the connection with God. Its criticisms of some orthodox teachings are, in many respects, valuable, but they lack that religious concreteness and vitality which are revealed in the sacrificial deeds of many orthodox believers.

On the other hand, the capital errors in orthodox theology have their cause in defective and illogical interpretations of traditions and scriptures by zealous followers, anxious to extend and formulate a religious content which is only partially clear. In consequence of such zeal, the definition of God (by Philo of Alexandria, about two decades before the Christian religion was born) as "the Father, the Word mediator and the Holy Ghost Who fills all things and communicates Himself without diminution of Himself" was, after heated controversies for nearly three centuries, officially established as the prime dogma of the Christian faith. Because of this definition Philo has been called "the father of the Christian fathers".

The Messianic proclamation and sacrificial example of Jesus, promulgated and interpreted by St. Paul and supported, with the aid of the philosophy and ethics of Plato and mystical Neo-Platonism, by fathers of the church, afforded Christianity a religious power surpassing, in content and elevation, Judaism and heathenism. "Salvation through faith" was the outstanding call to humanity, a call fully justifiable not only in past ages but today also.

Had this call been defined as *Salvation through faith in God*,

and given a logical explanation, instead of being applied exclusively to a particular historical event, much of the religious dispute and struggle that followed might have been avoided.

It must be borne in mind that all interpretations — in religious as well as in other fields of knowledge — are ideational productions of the human mind. This explains the anthropomorphic and subjectivistic spirit that pervades even the most inward tendencies of men. The true evidence of a purely religious spirit consists in the actuality of personal sacrificial life. The words of Jesus, "Follow me", meant precisely this and nothing else.

As a result of this anthropomorphic tendency, irreligious thoughts crept into orthodox teachings, which have had much to do with the abandonment of Christian doctrines by many seriously religious men.

SENTIMENTAL TENDENCY TO SPIRITUAL REALITIES

SPIRITUAL realities are those cosmic elements which have relation to the self-conscious and self-sentient will, in its psychological functionings with respect to the cosmic order.

These psychological functionings, stimulated by desire, bring forth the sentimental tendency to spiritual realities — generally called an intellectual tendency, because one of its chief objectives is understanding. Obviously, without desire for understanding, comprehension of objects is unattractive, and in consequence, cannot be properly effected.

As a lawful being, the self-conscious and self-sentient will, or soul in its essence, effectuates itself, as already stated, in a two-fold way, — intellectually and sentimentally. The intellectual way is that of orderly thinking amid extensive knowledge; it is the logistic way, tending toward synthesis of all things perceivable and conceivable; whereas the sentimental way is rather psychologicistic, that is experimental, tending toward analysis — not necessarily orderly in thinking or equipped with abundant knowledge, but chiefly interested in immediate practical results.

The logistic way (denoted by Kant as “pure reason”), therefore, because of its synthetical method, is the one which tends toward the understanding of the cosmic order and of its inherent lawfulness; while the psychologicistic way (called “practical reason” or pragmatism), because of the analytical efforts involved, tends toward immediate experience in the cosmic order, with more or less attention, or even without attention, to its lawfulness, but chiefly concerned with mental inquiry affecting immediate objectives.

Evidently the logistic way is by far the more difficult, because experience must be controlled by logical thinking in order to attain intelligent insight into the worth of the endless empirical scope of life.

The chief objective in experience consists in the adjustment of our motives, thoughts and sentiments to cosmic lawfulness, — super-

spiritual, spiritual and natural. In this process, however, logic is also experimental — not an experience in occurrences or facts, but in truth itself.

The following sketch of the history of ancient philosophy, comprising the main thoughts relative to this epistemological point, will illustrate the great difficulties that have been encountered in the domain of logic and psychology. It will also show the constant interweaving of logic and psychology in the efforts to attain a clear visualization of the cosmic order, as well as the logical place and destiny of souls, individually and collectively, in this order.

According to Pythagoras (born 580 B.C.) and his disciples, the universe is a sphere. In its centre is the prototypical One, embracing and guarding all. Hence the principal ethical rules, — veneration of the Gods and daemons, reverence for parents, faithfulness in friendship, and obedience to the state and its laws. The term "cosmos" is said to be derived from this philosopher.

Xenophanes (born about 570 B.C.) stated in his elegiac poems that the Being, or the All, is One, and that this One is God. But one must not think of God in an anthropomorphic manner. God is the Greatest, neither in form nor in thinking similar to man.

His disciple, Parmenides of Elea (about 500 B.C.), extended the above fundamental intuitive thought in his statement that the Being exists; it is one, indivisible, immovable, immutable; therefore consistent with reason and according to truth. Furthermore, that cognition through the senses relates only to the multifarious, movable and changeable; therefore, it is not truth but appearance only.

The same idea is contained in the Indian Vedanta: There is only One All-Spirit, and all things single and unspiritual are Maya, — delusion. (A similar trend of thought is noticeable in Spinoza: All is one substance to the intellect and multifariousness to the imagination).

The leading thoughts of Pythagoras, Xenophanes and Parmenides (men highly esteemed through the ages for their great knowledge and sublime characters) reveal the first attempts to solve the essential philosophical problem of the cognition of truth, a problem that has ever since absorbed the attention of all leading thinkers. To them the principle of truth was of utmost concern; the direction of their thoughts, therefore, though only intuitional, was preponderantly logistic. They searched for the immutable

principle (the modern "constant") rather than for the mutable cognition of mutable things, indicating thereby that psychology as such contains no "criterion of truth". Undeveloped as these thoughts were, they started the human mind on the road to philosophy, the supreme science of reason.

The most prominent disciples of Parmenides were Zeno of Elea and Melissus of Samos (5th century B.C.). The eleatic school established a conscious principle that *nothing arises out of nothing*, that *what exists does not pass into nothing*; thus indicating that under all sense perception lies a logical necessity for true cognition. The intuitive attempts of this school tended toward recognition of the highest principle and were, therefore, predominantly logistic in their sentimental tendency and endeavor.

Heraclitus of Ephesus (circa 540-475 B.C.), because of his unclear writings called the "Dark Philosopher", taught that God is the Maker of harmony and that His law surpasses all, is sufficient for all, and is ever active. Nevertheless he rejected the purely logistic *principle* of his predecessors and endeavored to substitute for it, or perhaps add to it, the logistic *process*. Hence his idea of *becoming* takes the place of the (lawful) *being*, which, however, he did not deny, but apparently considered insufficient for the understanding of the world and of life in general. He probably intended to oppose the definition of the One or Principle as being rather quiescent; for, according to his view, everything is moving:

This manifest deflection from Pythagoras, Xenophanes and Parmenides marks the beginning of the psychologistic direction in philosophy. Their endeavors tended toward a purely logical vision, whereas Heraclitus demanded consideration of psychological experience in order to arrive at this vision. His statement that ethical character is the divine guardian of men (*daimon*), as well as his motto, "I have sought myself", clearly indicate the psychologistic direction.

Anaxagoras and Empedocles (500-430 B.C.) made the first attempt to mediate between these two directions. Anaxagoras, probably influenced by the *Prototypical One as the formative principle* of Pythagoras and the *supreme divine mind* of Xenophanes, taught that the mind began its movement from a certain point. All separations and combinations are known, and all that was, is and will be, is put into order by the mind, which is infinite and mighty in itself. For these teleological thoughts Anaxagoras was highly praised by Plato and Aristotle.

Similar was the teaching of Empedocles, with the introduction of two important mental elements, those of *love* and *hate*, which he endeavored to interpret ontologically. Thus, love is the unifying element, the sphere of joy; and hate the struggling element, having its place in the outskirts of the sphere.

Because of human lack of logical enlightenment, and because of the vagrancy of mental experience, the foregoing philosophical thoughts were contested by subjectivistic scepticism, the chief exponents of which were Protagoras and Gorgias.

Against this sceptical tendency — theoretically, at least, subversive of law and order — Socrates (469-399 B.C.) made a decisive stand. His strictly religious, ethical and philosophical spirit emphasized, both logically and psychologically, the great spirit of God and the immortality of the soul, laying stress on the purposefulness of life. He said that God and the subordinate deities are revealed in the prophetic missions of all peoples and, individually, through the inner oracular daimonion which inhibits wrong deeds.

Accordingly, wisdom is conscious insight, demanding knowledge of one's self as well as knowledge of the good and of justice. Both are teachable and awaken the right conception of virtue. By means of the inductive method in his argumentations, though they are preponderantly idealistic, Socrates attempted a synthesis of philosophical knowledge.

In connection with the thoughts of Socrates it is worthy of notice that Antisthenes, one of his chief disciples, observed that the (psychological) substance of virtue consists of work and effort, thus advancing the volitional factor, in contradistinction to the idealistic factor of his teacher.

Much greater latitude in the efforts for philosophical synthesis characterizes the teachings of Plato (427-347 B.C.). According to his view the *Good* is the highest idea and the highest cognition; it is the cause of truth and of the being. It surpasses the being in dignity and might and is the highest reality. These statements indicate Plato's attempts to demonstrate the existence of God.

He furthermore stated that all extant formations must have a cause, and that all causes are mental factors. The real cause of the world, therefore, is a mind acting with an aim. The world, however, contains something in itself that is not derived from God. As a consequence, this independence accounts for its becoming and its decline.

There is a kinship between the soul and Divinity, which wants to make everything similar to Itself, for it is the cause of all good, though not of all things extant. God effectuates the idea of the "Best", and this idea is the immediate formative and sustaining force.

Strictly connected with the idea of God and His effectuation of the "Best" is the teaching of Plato's ethics. It consists in the cultivation of the "Highest Good" and, as much as possible, in assimilation with God. Such a state is attained through justice, piety, insight and exercitation of virtue. The virtues are manliness, moderation and justice, in all of which wisdom is the leading and authoritative constituent.

The soul is self-moving (autonomous) and simple, hence immortal. The body, however, is complex and mortal; it is dominated by the soul. At death the soul is judged in order to receive its deserved station. There is a circular course of life and death of the same souls. All knowing is recollection. The more man cultivates similarity to divine ideas, the real being, the more he withdraws from sensual life and lives in pure reason, in the contemplation of ideas which are the eternal realities.

Plato's ontological, dialectical and ethical teachings exerted the profoundest educational influence in the western world, and it is not surprising that the Fathers of the Christian Church bestowed upon him the agnomen of "the divine". The influence of Parmenides on Plato's teaching relative to the reality of ideas is quite apparent, also of Socrates relative to ethics and of Pythagoras regarding the harmony of the world and metempsychosis.

Although the chief divisions in philosophy, namely, ethics, dialectics, and physics, are traceable to the teachings of Socrates and Plato, it was Xenocrates of Chalcedon, a disciple of Plato, who first attempted to establish a fundamental trichotomy in philosophy. He maintained that there are three essences, first, the sensuously comprehensible (nature); second, the one conceived through thinking, the knowing of the outside of heaven (spirit); third, the realm of heaven itself (superspirit). True, this heaven was interpreted in a rather astronomical manner, but not in an exclusively physical sense. For he stated that the divine permeates the world gradually from perfection to imperfection in a descending order.

Further development in logistic and psychologicistic efforts was achieved by Aristotle (384-322 B.C.), the most noted disciple of

Plato. Reared in the atmosphere of natural sciences, his intellectual tendency, though in complete harmony with Plato as to the supremacy of mind and the mental aim of life, strongly emphasized the empirical necessity for the cognition of truth.

Partly justified in his objection against the purely idealistic interpretation of Plato, Aristotle taught two sources of cognition, namely, sense-perception, (which as a mere sensation does not deceive) and the mind, which relates to the principle of knowledge. He elucidates this thesis in his statement that induction from sense-perception is clearer to us and more convincing, but that intellectual conclusion, deriving from the mind and deduced from cosmic laws, is more compelling and striking. Distinguishing between the two sources of cognition, he furthermore asserts that the mind can think when it wills and, being prepared by experience and animated by the divine mind, is enabled immediately to comprehend general laws germinating in all things.

Notwithstanding his accentuation of the psychologistic direction, Aristotle agrees with Plato as to the fundamental logic of philosophy. He says that the highest knowledge consists in the connection of *all* things and that the highest objects are the supreme principles and causes out of which all that exists is recognized, not the contrary; and he adds that truthful recognition of principles and of their consequences is the task of the wise.

Aristotle divides philosophy into three parts, first, the theoretical, pertaining to cognition (logic); second, the practical, pertaining to the choosing and deciding will (ethics); third, the poietic, pertaining to formative doing (natural art). He posits theology as the first science because it contains the knowledge of ultimate principles, the knowledge of Divinity. He also observes that to study philosophy one must have experience in logic.

As a consequence of these profound thoughts, Aristotle attempted to produce a systematic science of logic and psychology, his ethics being an extension of those of former thinkers. In spite of his logistic intuition he, in his efforts to produce a logical system, felt constrained to borrow his categories chiefly from the structure of grammar, which, though ineffectual in application to the cosmic order, afforded the first incentive to further investigations in the science of logic.

In his psychology he clearly states that the body is not the soul, but matter for the soul, as its (natural) form. The soul is

the formal substance, the formal cause of the living body, as well as of its collective purpose, all parts of the body being instruments of the soul. In this view Aristotle corrects the so-called dualism of Plato, at the same time rejecting the materialistic opinions of the ancient physiologists.

There is, however, a striking unclearness in Aristotle's discrimination between the soul as substance, cause and form of the body, and the thinking soul, which, according to him, is alone immortal and eternal. He apparently could not explain why some souls have sublime ethical and mental qualifications and others only common understanding and instincts. Furthermore, his oversight of metempsychosis as a vital illustration of immortality, his dominant idealistic standpoint in philosophy, as well as his lack of sufficient attention to the volitional force, as responsible to the lawfulness of the cosmic order, were the probable causes of this unclearness.

Since Aristotle the *mind* and the *soul* have been illogically differentiated, the former lending itself to all sorts of pantheistic and the latter to sceptical conceptions. Although Aristotle rightly asserted that metaphysics affords the greater certainty, and although he attempted to furnish a synthesis of the world, his efforts in the realm of religion, philosophy and the natural sciences attained only partial success, and, at the same time, made more conspicuous the disharmony between the logistic and the psychologicistic methods in reasoning.

It is of utmost importance in the study of philosophy to bear in mind the double track, as it were, of human thinking, the logistic and the psychologicistic. The former is the result of the unifying (monistic) urge of reason, grounded in the sense of the cosmic order; whereas the latter is only the consequence of a general urge to knowledge in accordance with the individual intuitive, empiric, discriminative and imaginative aptitudes, with only more or less regard for logical exigencies.

The reason for the intellectual disharmony in philosophy must be sought in the fact that, despite the considerable efforts of ancient and modern philosophers, neither the science of logic nor that of psychology — the two basic sciences necessary for clear thinking — has been correctly defined. Neither the purely definitional character of logic relative to the cosmic order, nor the

logical and empirical coordination of the psychic will, consciousness and feeling, has been clearly ascertained.

In this sketch of the thoughts of the fathers of philosophy we note that in the teachings of Pythagoras, Xenophanes and Parmenides the logistic direction is predominant. Their high personal characters may reasonably be connected with the profound sentiment they had for the "One Principle" of life. On the other hand, the psychologistic direction had its beginning in the rather empirical teachings of Heraclitus. The negative features of this tendency, propounded by Protagoras and Gorgias, caused the endeavors of Socrates, Plato and Aristotle to synthesize both directions.

While in his dialogues Plato very extensively employed inductive arguments to demonstrate the correctness of his conception of the prototypical ideas as absolute realities, Aristotle, though acknowledging absolute realities, demanded, in addition to Plato's method of thinking, more tangible proof therefor. Such proof, however, because of lack of visualization of the fundamental cosmic lawfulness, could not be sufficiently supplied by either of them.

Plato and Aristotle were strict idealists, who believed that it was the function of ideas to be the sole origin of and reason for cognition. Will and sentiment, psychic forces containing and clearly revealing more motivating power than thinking, were not duly taken into account by them. Mind, having preponderantly conscious, thinking or ideational qualities, appeared to them all-sufficient. To this logically and psychologically untenable view may be ascribed the weakness of all idealistic systems, particularly in relation to the education of the human character.

To elucidate further: Plato did not distinguish clearly the mind from the soul and Aristotle put the mind above the soul. Both commingled the mind, objectively and subjectively, a logical error adaptable to pantheistic views, and indiscriminate with respect to the absolutely objective lawfulness of the cosmic order and the relative subjective faculties of the thinking soul. Neither the lawful reality of the cosmic order nor the immortal essence of the soul, with its forces of free will, consciousness and feeling, and their subjective effectuations, were clearly ascertained by them or their followers. Yet to idealism belongs the credit for the beginnings of philosophy.

It is beyond the purpose of this work to investigate the particular logistic and psychologistic directions in the whole history

of philosophy. All that is here intended is to show their historical origin in human thinking and their real importance relative to the cognition of truth.

It may, however, be added that the so-called Socratic school of the Stoa (founded by Zeno, 310 B.C.) strongly exhibited the ethical element of life and emphasized the importance of will-force in the attainment of blessedness. It also replaced the Platonic and Aristotelian term dialectics with the term logic, and the Socratic "daimonion" with the term conscience (Chrysippus), both of which terms have ever since been of inestimable value in thinking and conduct. Stoicism was an advanced blend of the logistic and psychologicistic efforts of the first masters in philosophy.

Stoicism propounded freedom of the will — "without whose choice nothing good can be accomplished"; it propounded "justice as the universal unwritten law", from which all human institutions receive their sanction; it proclaimed "world citizenship" for all human beings. It thus furnished the basis for human jurisprudence, as exemplified by the great jurists of the Roman empire, — Gaius, Paulus, Papinian, Ulpian and Modestinus, — all of whom were Stoics.

Furthermore, probably because of the austerity or seeming lack of sentiment in Stoical teaching, and actuated by the revival of Pythagorean thought in the first century B.C., there arose the Neo-Platonic school in Alexandria. Founded by Ammonius Saccas (200 A.D.), with filiation upon Philo Judaeus (20 B.C. — 50 A.D.), its teaching attained culmination in Plotinus' *Enneads* (205-270 A.D.)

The predominantly logistic direction in the *Enneads* is manifest in the following examples: Oneness is the highest, the principle and the power of true being. It produces all but is not all. It is neither substance, quality, quantity nor category; it is before all. The first production of God is the mind, which is like a radiation of light, encompassing the world of ideas in itself.

The more the soul, by reason of its false independence, is removed from its Divine Father, the less perfect it is. The task of its life is return to its origin, through combat against the mere lust of life and through practice of the virtues of wisdom, manliness, justice and moderation; for it is the virtues which contain the might of divineness, and which lead to ecstasy, the highest blessedness and union with God. Otherwise the soul, in its trans-

migrations, is bound to fall deeper and become further removed from its principle of life and beatitude.

The medieval disputations between psychologistic Nominalism and logistic Realism again show the divergence between these two directions. Though neither existed without the other, it was the predominantly sentimental emphasis of the one over the other which was of concern in philosophy. Their chief mediator was Abelard.

It may be further noted that the ontological tendency in the writings of Spinoza, Hegel, Schelling, Rosmini and Gioberti was predominantly logistic; whereas the modern epistemological investigations are chiefly psychologistic. The former tendency is now known as idealism and the latter as realism.

The want of cosmic synthesis in the sciences of logic and psychology is manifest in the whole history of philosophy; and, because of this want, disturbing consequences are equally manifest in religious convictions, social institutions, and in the natural sciences. Philosophy is, indeed, the supreme science of the intellect. Its inherent objective consists in the attainment of logical knowledge of the cosmic order, of the essence of the soul, of the reason for the soul's existence, and of its destiny.

Every propounded idea, whether pertaining to religious dogma, social order, or natural science, appeals to logic for rational substantiation. Hence preparation in logic is the *conditio sine qua non* for the understanding of psychology and of all other sciences.

Let us now glance at the philosophy of nature, in order to observe the logistic and psychologistic directions in physical sciences; for the psychological process of cognition is precisely the same in physics as in metaphysics.

The logistic direction (or monism, so-called) in the philosophy of nature is traceable in the teachings of Thales (about 600 B.C.), who maintained that water is the principal element of life. According to Anaximander, a contemporary of Thales, the principal element of life is an illimitable and indefinite matter, out of which all that exists arises and disappears, thus affording the means for penitence and punishment for injustice. He also spoke of the infinitely many worlds and of the evolution of the species, and originated the term "principle".

Anaximenes (about 500 B.C.) asserted the air to be the principle of existence — not only material but spiritual. Hence his statement that our soul is air; breath and air envelop the whole

existence and are in eternal movement. (Lack of discrimination between mental and physical elements is the character of hylozoism).

According to Pythagoras, the principle of the world is the central fire, the Hestia, around which sun, moon and stars move with tremendous speed, thus forming the sphere of the world. This view enhanced interest in mathematics and astronomy.

Although Heraclitus spoke disapprovingly of the teaching of Pythagoras, he accepted fire as the principle of all becoming, stating that fire causes water and water causes earth; this being the downward course, and the opposite the upward way, of all becoming, which is in eternal movement and change.

Probably influenced by the accentuation, by Heraclitus, of the infinite manifoldness in the becoming being, Leucippus discovered and Democritus extended the atomic theory. It was Aristotle, however, who, though in an ontological sense, produced the term *energy*, as the substance of reality of the being. He distinguishes *energy*, as the living reality and active force, from the *dynamic* as a mere potentiality (process of energy), and from *entelechy* as the aim or effectuation of forms. This trichotomic ontological view was promulgated by Scholastic philosophy and, with differing viewpoints, was taught by Bruno, Kepler, Leibnitz and others.

About the middle of the last century, however, the Aristotelian ontological theory of energy was applied exclusively to the science of physics, for which the ascertainment of the law of constancy — already noted by Descartes, Huygens, Leibnitz and d'Alembert — was a logical necessity. Despite minor opposition from purely experimental viewpoints, this law was ascertained by R. Mayer, J. R. Joule, Helmholtz, Oswald and others, thus affording the philosophy of nature a far more important role with respect to general life than it had hitherto attained.

Notwithstanding its intrinsic relation and subordination to mental principles, — as taught by all great philosophers, — nature, in the modern sense, constitutes a lawful cosmic substance, without the logical scrutiny of which neither the psycho-physical connection nor the reason, value and expression of natural forms can be clearly understood.

In the ensuing discussions we are chiefly concerned with the logical aspect of nature, in order to appreciate its universal importance in the cosmic order.

Nature, as correctly conceived in modern times, belongs to the

mechanical and physical order of the world. Its prime force is automatic energy, denoted by the diversified terms electro-magnetism, dynamism, radioactivity, etc., each of which expresses degree or variety of its acting force in application to certain physical phenomena. Essentially, however, all of these specified natural forces have one common character, — the capacity to sustain, to move, and to cause changes in physical things.

The nucleus of energy, whether in suns or constellations of suns, in planets, satellites or atoms, is invariably central. Centrality of energy, therefore, must be considered as the first law or principle of nature, without which it would be impossible for the natural world to exist. There would be nothing to sustain its mechanical order, nothing to keep this order in perpetual motion, and nothing to produce the infinite variety of physical forms.

Although it is impossible for us sensuously to observe natural energy in its essence, our sensuous equipment being too limited for this purpose, it may be surmised that its inward life, so to speak, probably consists of rotary movements. The rotary movements of universes and of stars, as well as of atoms and electrons, and the fact that this movement is the swiftest force known, indicates the high probability of the correctness of this thesis.

Of course, laws as such, in any cosmic sphere, cannot be analyzed. Laws do not consist of particles. They are unified, immutable cosmic principles, or, concretely, eternal determinations, and are therefore constant. Only effectuations of laws can be analyzed, in order to perceive in detail the value of their real lawful purpose.

The principal function of energy is emission, diffusion or radiation of formative forces. We perceive this fact in stellar bodies, electricity, mechanical force-producing structures, as well as in atoms. This function of energy has been denoted as the force of repulsion.

It is a scientific axiom that all nuclei of energy — be they ever so huge or tiny — rotate and diffuse energy according to the degree of their concentric force-content. This rotating diffusive radiation, produces two distinct force-movements, — the centrifugal and the centripetal.

Rotary forces cannot but produce cycles of movements; the electric current illustrates this fact clearly. The active forces of centrifugality and centripetality are perceivable in all natural movements and constitute the prime laws in nature, the essence of its mechanical life.

Applying these fundamental laws to astronomy, we perceive a reciprocal balance of forces in the harmony of the movements of celestial bodies. This harmony of movements is caused by the particular content of natural energy, with its centrifugal and centripetal action.

The meeting points of the two physical energies constitute the equipoise of the moving celestial bodies, for which the term "equilibrium of forces" seems most appropriate.

These equilibria, however, vary, not only according to the quantum or intensity of energy emanating from each stellar body, but also, as a consequence, according to the nearness or distance from their particular center of superior energy. Thus it is that, in solar systems, remote planets, because of their greater cycles of revolution, and because they are less affected by the superior centripetal force of their central suns, are able to attract and accumulate from ether the interstellar atomic forces that constitute the physical material necessary for the life of psychic beings.

Since the centripetal energy of suns attracts planets in ratio to the centrifugal force of surrounding planets, the latter, in their gradual approach to the suns, develop in the middle equilibria and disintegrate in the most inward equilibria, by reason of the immediate radioactivity of suns, which ultimately consume the densest remnants of planetary bodies. Phenomena of such consumption are perceivable in solar effusions of fiery masses, emitting chemical materials carried by means of the sun's centrifugal energy to the furthestmost limits of its cycling force, in order to furnish the material volume necessary for the structure of planets and satellites.

Thus the greater energy dominates and consumes the smaller, in order again and again to create lawful conditions for the lawful existence of souls, such lawful existence being the important consideration in all logical investigations of nature. No energy is lost in the cosmic order. If that were possible, there would be not cosmic order but chaos. Moons, planets and suns, as well as universes, arise, grow, decline and pass out of existence, but the universal, lawful and formative energy of nature, by means of which stellar bodies are physically effectuated, remains eternally unimpaired, as is clearly perceivable in the lawful processes of the natural world-energy. Through these lawful processes are controlled not only each specific solar system, but also each solar

universe dependent upon the equilibria of the tremendous central sun for its revolving course. Otherwise, suns would collide and destroy themselves — an inadmissible conjecture in the cosmic order because of incompatibility with physical laws.

Ultimately, all these major, central suns, are dependent upon the absolute energy radiating from the center of the cosmic order.

The cosmic being is not so small as it appears to astronomical observation; and world-encompassing natural energies, controlling visible and transvisible universes, do not make themselves. Their lawful order clearly reveals almighty activity and most emphatically contradicts even the slightest suggestion of world-fatalism.

In connection with the above statement it must also be borne in mind that, by reason of relative irregularities and defects in material forms observable in our earthly life, the whole world-equilibrium in which our universe, as well as the co-terminous universes, move, cannot but be at an immense and incalculable remoteness from the absolute center of creation.

According to lawful movements, energy, at the point of issue, is considerably more powerful than at the termination of its radiation, and, accordingly, many equilibria of forces in the inward regions of the cosmic order must exist in which, according to their proximity to the absolute center, all extant natural forms are stronger, purer and more beautiful. †

The above presentation gives us the logistic aspect with respect to the natural world, which some naturalists vaguely anticipate, but which, owing to limitations of mental and natural equipment, they are too timid to consider with rational earnestness. Observation of natural phenomena is necessary, but observation without logical guidance, though often yielding utilitarian values, just as often results in serious misconceptions of the principles of nature.

Illustrations of such misconceptions could be taken from the prevailing theories of the natural universe and emphasized by the changes in these conclusions as progress extends the scope of observation and study. Discussion of them is not necessary to the purpose of this work. However the confusion is evidenced by the conceptions of an infinitely expanding universe and one in which the energy is running down, both of which are current in scientific circles.

Perhaps a better illustration would arise from the constant velocity of light theory upon which most of our astronomical calculations are based. Seemingly the most assured concept, it is, in

†For further elucidation see the author's forthcoming work on "God and the Cosmic Order" — "Extremeness"

effect, a scientific misnomer. Light is not a moving force in itself, but a product of energy-velocity. The movement of the energy causes light, through the action of energy upon the atomic volume which is diffused in space. It is conceivable that the force volume is also much denser in the immediate vicinity of each star than in the intervening space. This would account for the dimness of light in the intervening spaces, the deflection of the light by the centrifugal force of an intervening star, as already noted by scientists, and the greater velocity of the energy at its issue would cause a greater speed of the light created by and concomitant with it.

Thus one new conception of the natural order may change the entire basis of observation and study, throw all the text books out of date and confuse all calculations based upon prevailing methods.

Derived mainly from analysis of details and geocentric experimentation, these theories are conditional or hypothetical and may be entirely misleading as to the universal aspect. While the imperative tendency to logic in thinking moves the natural scientist to attempts to determine the natural order, the general neglect of this subject has prevented these endeavors from contributing materially to the understanding of its significance and its purpose in the cosmic order.

Appreciation of the universal importance of nature and its relation to the cosmic order requires something more than analysis, the connecting of a series of facts and instrumental progress. Practical applications to our temporary material conditions, however interesting and usable, do not add anything to our understanding of the eternal purpose of nature in relation to our own existence. Despite the progress that has been made, little has been done to enlarge our understanding of its fundamental lawfulness, the absolute plan of its creation and its instrumental, illustrative and useful functions.

Natural science is virtually silent concerning the lawful natural instrumentality, the sole means by which the soul conducts its active life. In spite of evidence, visible on all hands, few scientists have explored the illustrative function of nature, reflecting the general and individual spiritual condition and offering tangible expressions for its education and enjoyment. Even the fact that we are obliged to use natural forces for all utilitarian purposes has not led the natural scientist to explore the reason for this fundamental requirement of action.

The universality of the instrumental, illustrative and utilitarian purposes of nature evidences the absolute lawfulness of the natural order and its relation to the existence of the soul.

Natural lawfulness pertains likewise to all physical and chemical sciences, not excepting the organic bodies of living creatures. There is no essential difference between atoms, electrons and protoplasms, chromosomes or genes; their difference lies only in the degree of energy and consequent phenomenality. All chemical combinations are basically dependent on physical laws. Each physical form contains a formative nucleus of natural energy; the seed, as it were, according to which, in adequate harmony with major actions of world-energies, it arises, develops and disintegrates, as all physical forms lawfully must. The so-called death is only a lawful means of transformation, necessary for the lawful illustration of spiritual life in all spheres, of which ours, according to all rational conclusions, — manifest in the similarity between the self-centered animal life and our own, — is one of the lowest in existence.

For the purpose of profounder insight into the problem of psycho-physics, it is necessary to state that the formative nucleus of natural energy for the production of bodily forms is inseparable from the soul. Their connection is obviously lawful. Since nature is a lawful ontological element, the formative energy of each body is the lawful concomitant of all superhuman, human and animal souls, to instrumental, illustrative and utilitarian ends. The changes in physical expressions are manifest in the pursuit of a high or low spiritual standard of life. They become more formal in each transition from one phase of life to another.

Present natural sciences are treated too psychologically and are, therefore, incapable of arriving at any logical synthesis. There is an overwhelming direction in the fundamental conception of religion, despite confessional interpretations and errors. There has always prevailed a powerful logical effort in philosophy, notwithstanding many subjectivistic views.

But in the natural sciences logic is still in its infancy. Such logic as these sciences have is a logic of connecting mere casual facts; it is unconcerned with the essential relation of our mind to the cosmic order. Not the all-embracing logical reason, but the limited psychological sense-perception is usually the last recourse in naturalistic argumentations.

Unless the study of natural sciences be transferred from the

narrow, subjectivistic, utilitarian standpoint into the light of the objective cosmic order, and of its axiological, logical and psychic lawfulnesses, the reality of nature must ever remain mysterious, its educational value restricted, and its study dangerous because of its allurements to mere physical and material satisfactions.

SENTIMENTAL TENDENCY TO SUPERSPIRITUAL REALITIES

ALL men are endowed with capacity to sense and to perceive superspiritual realities. The fact that rational beings prefer the worthy to the unworthy, truth to falsehood, and the good to the evil, clearly proves the operation of superspiritual realities upon the human mind. These realities are not psychic forces, that is will, consciousness and feeling, but the essential objectives of these forces.

Esteem and dishonor, truthfulness and mendacity, benevolence and ill-will, are the most outstanding and penetrating facts with which, in all its doing, thinking and feeling, the self-conscious and self-sentient will is in continuous contact.

There is no object in life comparable with the urgency of and insistence upon superspiritual realities. On their affirmation depend the security and happiness of life, and their disregard is fraught with disaster and misery.

It is these outstanding facts which, sensibly and rationally, have moved and do move the profoundly meditating spirit of man to the acknowledgement of an almighty God, the eternal Creator, Father and Guide of all life. It is those who have intensively embraced these superspiritual realities, and have so demonstrated through faith an ardent devotion and gratitude to God, who are the outstanding spirits, the true leaders, the great teachers and incomparable benefactors of humanity.

Compared with their sublime exertions, all other human achievements, even historically the most famous, are of subordinate importance. Organizations of states and churches arise and decline as all human creations do, but the eternal call to superspiritual realities, to the holy laws of God, is immutable and ceaseless; casual fluctuations being due to the mutable human attitude.

Before entering into the psychological discussion of this sentimental tendency, let us first consider its logical reason; for the

logical ground of sentiments, as of thoughts, must be known in order to ascertain their justified import.

In all investigatory pursuits, psychical as well as metaphysical, the thinking subject is searching for the cause and principle of the related phenomenon or fact, in order to find the reason for its manifestation. The course through which the reason for facts is ascertainable is explained in the chapter on the *logical* requirements for concepts; and the reason why the thinking subject is inclined or disinclined to undertake the scrutiny of certain principles is discussed in the chapter on the *psychological* requirements for concepts.

These requirements are characteristic of rational souls, as distinguished from irrational souls. Extremes of the latter exist in the animal realm, where there is an almost exclusive tendency to occupation with facts relative to the satisfaction of mere instincts, the ultimate sediments of sentimental complexes.

The trait, therefore, which most distinguishes man from animal is the determined acknowledgment and following of superspiritual principles — no matter how imperfectly — on the part of the human soul, and the incapacity of animals clearly to effectuate this mental condition. Animals are concerned neither with superspiritual nor logical principles, a concern which is manifest even in the lowest strata of human beings. In consequence of this fact animals are lawfully under the dominion of man.

Furthermore, if superspiritual realities, obvious in the laws of conscience, and in human institutions grounded upon them, were non-existent, there would be no objective substantiation for logic.

Logic constitutes the order for rational thinking. It reflects in consciousness the cosmic order, as the definitional foundation for subjective thinking. All that exists stands in constant relation to the absolute lawfulness of the cosmic order, the supreme reality in which the soul, rationally and sentimentally, is bound to participate in order to see and feel its own cosmic worth. That the soul participates in the cosmic order is quite obvious, and that it participates not only consciously but also sentimentally, for reasons of worthy attraction, aspiration and the desire for possession, is equally clear.

Worth of sentiments, therefore, is just as important as worth of thought, and both surpass natural values by a whole sphere in their cosmic import. Nature does not create thoughts and senti-

ments; it only occasions their functioning, and it is dominated and ruled by the thinking and feeling will.

Having thus briefly stated the actuality of the sentimental tendency to superspiritual realities, let us now glance at the way these sentiments manifest themselves in souls endowed with profounder vision and feeling.

Endowments for profound vision and sentiment, as explained in the foregoing chapters on the soul's essence and processive functions, are no accidents. They are the results of antecedent dispositions and conscious resolutions. If this psychological evidence could be successfully denied, the whole subjective life would have to be considered as utterly preposterous; and any expressions that even ventured to suggest the meaning of worthiness, truth and justice would be futile.

Providential conditions and courses of all living creatures are cosmically lawful. The only lawless agent in existence is the disorderly soul, unwilling to maintain and affirm divine laws. Hence the consequences of self-willed passions, of ignorance and of wretchedness which pervade all human life.

It is commiseration for this condition of humanity that moves the rare and deeply sensitive soul, first, to meditate on, and then to teach the great mental art of meditation, by virtue of which extrication from self concentration is alone possible, as well as elevation of the human mind to the recognition of cosmic superspiritual realities and of the eternal Determinator.

In the course of meditation, the introspective scrutiny of the real cause and reason of the soul's existence, and of its fearful limitations, as compared with the unstilled desire for enlightenment and beatitude, leads the profoundly thinking man to the conclusion that, with rare exceptions, mankind has neither interest in nor love for the principles of life.

According to psychological lawfulness, love is the actuating origin of deeds. Where active sentiment for principles, therefore, is absent, there is no interest in and, consequently, no understanding of them. This is a state of mental childhood, eager to enjoy gifts without a thought or feeling of the eternal Giver of life — as if mental forces were man's own creation — a self-made property.

True, all psychological aptitudes, — intuition, experience, discrimination and imagination, as well as our whole complex of

ideas and sentiments, — are our own self-made possessions. But the self-conscious and self-sentient will, by means of which all psychic possessions are obtained, is not a self-made possession. The self-conscious and self-sentient will does not make itself; it has no transcendent might to create a cosmically lawful being. And to assume that, possibly, mechanical nature has made it, is, critically and axiologically, irrational.

The soul in its essence, that is the self-conscious and self-sentient will, is not a whim of nature, as appears superficially to those who have no interest in and, consequently, do not think of superspiritual realities as the supreme causes of life. The soul is the creation of an almighty transcendent act of God, and that act has within it a divinely cosmic reason. This divine reason is apparent in the ceaseless efforts to educate the masses in religion, philosophy and the science of nature, in order to bring about a higher mental and natural standard of life.

In these three educational efforts religion stands foremost, because it is concerned chiefly with the discipline and elevation of the soul's character — the character of the self-conscious and self-sentient will.

Next in educational importance is philosophy, the main task of which is the teaching of logic and psychology, the two basic sciences for the understanding of the cosmic order, leading to intellectual clearness with respect to religion, the soul and nature.

Then follows the science of nature, which aims at the cognition of the mechanical functions of nature — instrumental, illustrative and utilitarian — in order that the cosmic importance of nature in the educational courses of souls may be understood. The reason natural sciences have so far yielded only limited results in educational endeavors is the lack of due axiological sense in their fundamental treatment. Hence the result that, while from the development of scientific knowledge there has resulted benevolent constructiveness, there has also resulted wicked destructiveness. Soul and nature, though fundamentally differing in their essence, are nevertheless cosmically inseparable.

Moreover, the present disharmony between these three fundamental sciences has its reason in intellectual immaturity with respect to logical and psychological knowledge, without which clear comprehension of the absolute lawfulness of the cosmic order is impossible. Sentimentally, however, this disharmony is due

chiefly to the inherent unruly disposition and attitude of the human soul with respect to superspiritual realities.

Superspiritual realities are manifest in the universal demand for and insistence upon lawful order, the concrete substantiation of which cannot be found save in the absolute sanction of divine determination. This transcendent fact is the cause and reason why lawfulness, as cosmic reality, is majestic and authoritative. Despite all violations because of arbitrary tendencies, lawfulness unalterably reasserts itself until its absolute determination is acknowledged in the life of souls, individually and collectively.

In consequence of this actuality, manifest in the general history of mankind, religion, because of its direct connection with and dependence upon the authority of divine lawfulness, affects the human soul far more profoundly than anything else, as is apparent in the willingness to suffer and die for a divine cause — regardless of how correctly or incorrectly represented. This outstanding psychological fact proves how deeply religion is imbedded in the very essence of the soul.

Ancient religious traditions, scriptures, dogmas and their extant institutions reveal the historical evolution of the sentimental tendency to superspiritual realities. Their comparative value is apparent in the specific power of sublime influence which they exert upon the human character. The more or less pronounced antagonism among religious creeds has its reason in the prevailing subjectivism and anthropomorphism, which, through lack of superspiritual enlightenment, obscure human vision and foment enmity.

The only ground for the assurance of human concord and spiritual progress is in the laws of God, revealed, generally, in the cosmic order and, particularly, in the enlightened conscience of profoundly religious men. By reason of intense sentimental tendency to superspiritual realities, these extremely rare spirits, sensitive to profound intuition, prepared through broad mental experience intensified by tribulation and suffering, and exercised in logical discernment through practice in profound cogitation, are called to promulgate and teach the eternal laws of God, revealed in the cosmic order and in the sublimity of holy conscience.

These profound, thoughtful spirits are the mystics. There has been no great religious teacher or great philosopher who has not been impressed by the operation of the mystic superspiritual undercurrent, by virtue of which his mind has been actuated and urged

to profound meditation and to an active sacrificial course of teaching — often subjected to persecution, suffering and death — in order to exemplify the sublime way to eternal beatitude, the deepest and most mystical longing of every soul.

There are two reasons why superspiritual operation manifests itself through the agency of superior spirits.

Firstly, the mass of human beings — cultured or uncultured — have no serious interest in divine operation. They have only a vague intimation of it, their souls being too insensitive to feel its tangible reality; they therefore require the discipline of legal institutions, with their force of superior authority,

Secondly, because of its transcendent order, superspiritual operation is essentially hierarchic. It acts powerfully on those who fervently seek it, much less powerfully on souls inclined to heed it only in serious exigencies, and feebly on those who are heedless of its supreme sacredness.

It is the free communication of the self-conscious and self-sentient will with the inspirational operation of God that causes the living might of religion. God is first in all things holy, and, because of His eternal Holiness, He demands free cooperation on the part of the soul with His holy will, in order that He may bestow the merit of superspiritual dignity, wisdom and blessedness. Without free action of the will, merit is non-existent.

Cosmic hierarchies are superspiritual regions or stations, too tremendous in scope and significance for the little human mind clearly to visualize. Their empirical reality, however, is apparent in the graduation of mental influences, even in our tiny sphere of life. There is nothing small without the measure of greatness.

By virtue of keen logical sense the philosophical mystic directs his unreserved attention and effort to the scrutiny of the absolute principles of the cosmic superspiritual elements. In this logical attempt he does not differ from either the philosophical or the naturalistic metaphysician, except that the direction of his mind tends predominantly to superspiritual lawfulness, whereas the direction of the minds of the others tends predominantly to mental and natural lawfulness.

It is true that the mental course of the mystics is chiefly intuitive; but it is not necessarily barren of logical discrimination, as is traceable in the degrees of divine love defined by Bernard of Clairvaux, Harphius and others.

Furthermore, owing to scrupulous self-observation, the philosophical mystic, in his teachings, surpasses by far in psychological clearness and cosmic consistency the incoherent, often detrimental, teachings of conceptualistic and emotionalistic psychologists; and, by ascetical practices, he proves that the will is the essential agent of the soul, responsible to absolute laws and capable of sacrificial deeds. He provides philosophy with the profoundest mental elements for logical discrimination, and statesmanship with the power of authority for the maintenance of lawful order. He inspires prophets and preachers to the mission of exhorting humanity to the observance of the holy laws of God, and exemplifies the fulfillment of these laws in his own sacrificial life.

Far above the impure and grossly selfish world of humanity, his spirit rises upward to the superspiritual realms of holy life, light and love. Earnest truth-lovers admire the character of the mystics, while materialists, for obvious reasons, hate and fear them. Only a few have a right understanding of them. As in all psychological contacts, only like-minded spirits consummately understand one another.

By reason of the fact that the beginning of the present life is the lawful continuation of a past life, it is apparent that in his last existential station the mystic resolved earnestly to seek after the holiness, truth and love of God, Whose almightiness had profoundly affected his mind and heart and had imbedded itself in his personal complex of sentiments, as the outstanding incentive to his future tendency.

This cosmic event is psychologically similar to the apparently unaccountable reason for the rare appearance of great philosophers, poets and artists, which rare appearance prompts the generally accepted opinion that exceptionally gifted men are so born.

As in the case of the tendency to superspiritual realities, so with all other sentimental tendencies; they are the determined effectuations of past lives — the whole individual making of the soul's character, inclining toward either cosmic elevation or debasement.

The assumption of "unconscious will" is rationally inadmissible; for, if the will were unconscious we would have no apprehension — as indeed we have — of its conscious functioning; and, as a consequence, consciousness as a force would have no reason for existence. Consciousness is inherent in the self-conscious will, and does not exist outside of the will. The fundamental and most

important fact in psychology is the soul's deed. One may think what one pleases and feel what one likes, but in serious statements and performances we cannot act according to mere thinking and feeling without consulting conscience, in which the will is essentially involved.

By reason of these mental facts the mystic is, philosophically, the most practical logician and, psychologically, a strict voluntarist. Logically, he searches for the absolute principle of the sublimest relations in human life, revealed in holy deeds, wise thoughts and sacrificial sentiments, which are not unaccountable accidents, but obvious facts of individual determinations, tending toward an exalted harmony of life.

Predisposed, through efforts in past lives, to this harmony, and moved by the prevailing anarchy and confusion in human endeavors, the philosophical mystic devotes his life to the cognition and recognition of those superspiritual elements which constitute the absolute laws of worthy conduct, of true honor, of knowledge based on profound vision, and of sentiments free from selfishness.

It is the reality of the divine order of life which so profoundly affects his mind and his heart. He sees this reality in the sublime deeds of great souls, who are devoted to this holy order, as well as in their heroic efforts to prepare themselves for it. He perceives the beneficent influence these efforts exert on the spiritual progress of humanity, and he notes retrogression whenever progress toward the divine order is relaxed.

Being self-observant through habitual introspection, he perceives similar phenomena in his own spiritual experience; and he logically arrives at the conclusion that, underneath all mental acts and vital occurrences exists the perceptible but little understood cosmic law of the rise and fall of individual souls, as well as collective groups of souls. It is precisely this meditative self introspection in relation to cosmic lawfulness, that makes the philosophical and ascetic mystic the profoundest psychologist.

In the beginning meditation is indeed difficult, the human mind being too distracted by the mere lust of life, and too infatuated with willful ambitions and passions, acquired through aeons of past lives. Many fear and even hate introspective meditation, for it impresses them with the fact that their ego is an extremely small factor in the immeasurable creation — inescapably dependent on and constantly responsible to the absolute laws of God. The proud,

the conceited, the ignorant and selfish are not in love with dependence on and strict responsibility to absolute laws. They want to be above them, and they show this tendency more or less actively in the course of their worldly life.

Yet it has been by virtue of meditation that the great saints, great religious teachers, great philosophers, great poets, artists and scientists have been able to exert their beneficent influence, to which human advance from barbarism, and progress in improved human relations are due. Without the practice of meditation, the soul is bound to be spiritually stagnant, indolent and slothful, running the risk of further fall and debasement through lack of resistance to the assaults of violent passions.

The majority of mystically-inclined souls withdraw from the world in order to find refuge from the thoughtlessness and the profanity of common life, being willing to submit to rules of obedience, poverty and chastity, the three disciplinary requirements for spiritual uplift.

The educational value of these rules is quite apparent. The practice of obedience imparts knowledge and respect for law as such. The practice of poverty deepens the soul and shields it from shallow-mindedness, vanity and frivolity — the usual concomitants of material abundance. And the practice of chastity invigorates the mind and the body, holds the soul in the spiritual atmosphere and enhances the vision and sensibility of virtuous life.

It is because of the lack of study of ascetical teachings that the various extant psychologies are so empty of the real issue and most important value of life, — the conscience and character of man. Essentially, it is of little importance how rich or poor a man may be. It is of more importance that his education and knowledge be extensive and thorough. But above all material possessions and knowledge stands the sublime power of conscience and character.

Yet even in convents saintly souls are very rare, the larger proportion of people in these communities being only more or less active aspirants to sainthood. The reason for this condition is, on the one hand, the general weakness of the soul's will, and, on the other, the insufficient, unclear and often erroneous perspective of the might of religion, as taught by theologies grounded in exclusive traditions and scriptures. Traditions and scriptures are not the cosmic cause and reason for religion, but only historical illus-

trations thereof. None of them possesses absolute authority, being relative only.

Religion, as such, is the absolute bond of God with the soul, as revealed in the eternal act of divine operation on conscience. Religion, therefore, is essentially above all human religious organizations. Of this religious fact, constantly present in his consciousness and feeling, the philosophical mystic has a consummate assurance. If religion were essentially other than it is, divine authority would have to be vested in human beings, a course clearly impossible.

The authority of God is absolute and supreme, and every vicarious assumption of authority is responsible to the justice of God. If vicarious power or authority be interpreted in the sense of leadership, it may fulfill its mission religiously. Yet, knowing humanity as only he can know it, the philosophical mystic is far more interested in the logical clearness and elevation of religious convictions than in criticism of human errors. Criticism without enlightenment has little value.

True, the great mass of humanity is too deeply immersed in material objectives to understand the profound and seemingly abstract teaching of the mystics, and, so, means are required by which appeal may be made to the imagination, in order that its beclouded conscience and worldly sentiment may be awakened to superspiritual realities. But the means of appeal must be consistent with the holiness, truth and love of God, and His eternally determined cosmic lawfulness, if it is to evoke profound worship, cognition and love of God.

Failure in this absolute requisite is bound to result, even under the assumption of faith in God, in unsubstantiated tenets, with consequences of ungodly and disastrous fanaticism. No widely known religious cult has been free from this impious influence. Fanaticism is also responsible for the prevailing indifference among cultured classes to religious matters.

Religious organizations must direct their attention to the great mystics for true inspiration, that they may purify themselves from the accretions of inveterate anthropomorphism and elevate themselves to that intellectual and sentimental sublimity for which the might of religion is eternally determined.

The demand for clearer and higher religious perspectives grows ever stronger with the spread of political and economic unrest,

which the creeds, either severally or collectively, are unable to control. Yet all men know that concord depends on good will, and that good will can be inculcated only by appeal to conscience. Conscience is the keystone of honor, and education in conscience is the supreme task of religious observance, and the highest responsibility of the religious teacher.

God does not consider religious cults or organizations as such, but the habitual attitude of the soul's conscience with respect to His holy will and law. All that can be said with respect to cults or organizations is that those capable of effectuating a higher state of conscience, greater sacrificial spirit and profundity in religious life are the more meritorious.

The philosophical mystic is preeminently a man of conscience. Above all other things in the world, his mind and heart are mainly concerned with his innermost attitude to God. This attitude is shown by the designations which saints and philosophers apply to God: the Absolute One, the Eternal Principle, the Highest Good, the Purest Act, the Superessence, the Creator, Supreme Lawgiver, Lord and Father of all beings.

This mental attitude of the philosophical mystic distinguishes him as the most concrete and real logician, for by disposition and training he seeks to understand the might of God, not only through logical discrimination, but also by virtue of the intense sentiment of love for the supreme realities — the absolute determinations of the subsistent almightiness of God, upon which the whole cosmic order eternally stands.

By reason of their sentimental cleaving to the supreme cosmic realities, the term intuition has been highly esteemed by all great philosophers, although often incorrectly considered as opposed to reason. Intuition is indeed opposed to illogical reasoning, to reasoning from limited subjectivistic and relativistic premises, without synthetic connection with, axiological interest in, and insight into the worthiness and importance of life.

Nothing is more painful to the philosophical mystic than the superficial, light-minded habit of human argumentation in matters pertaining to the principles of life, revealed in the cosmic order.

As the immutable effectuation of the absolute might of God, the cosmic order is holy, and its comprehension, accordingly, a sacred knowledge. If we could remove the obvious fact that all things natural are dominated by spiritual beings, and spiritual beings by su-

perspiritual laws, life with all its endeavors, knowledge and desires, would, by logical inference, be reduced to consummate nonsense.

It is precisely in the contemplation of the empirical order of life that the logical and axiological sense of the philosophical mystic perceives the fundamental harmony of creation, and in this cosmic harmony the real worth and tremendous cosmic prospects for each individual soul. We cannot enter here into the description of the cosmic harmony, for that is a strictly theological subject matter. Our immediate concern is with the psychological process by means of which the mystic arrives at the comprehension and realization of the divine order within himself. It is an intellectual as well as a sentimental labor and experience, due to a firmly established superspiritual attitude, which reveals the profoundest measure of religion.

In this connection it is worthy of note that the philosophical mystic must be distinguished from the religious pietist, who, as a rule, adheres to historical tenets as the basis of his faith. Some pietists, it is true, have gone beyond creedal requirements and have thus come into conflict with established dogmas. There are, of course, devotional elements in mysticism as well as mystical elements in pietism. Pietism is, however, predominantly sentimental and, hence, more subjective, whereas philosophical mysticism balances sentiment with reason and is, therefore, more objective in its tendency. It casts more light not only on the necessity for personal salvation, but also on the implicit reason for salvation and elevation of the soul. The logistic and the psychologicistic directions are quite apparent in these two religious tendencies.

We will first investigate the logistic direction of mysticism, that is, how the philosophical mystic arrives, intuitively and rationally, at the understanding of the absolute principle of God. Although mystical elements are contained in the religions of the Orient, in Greek and Roman paganism, and in the Messianic mission of Jesus and St. Paul, it was Plotinus who first perceived and accentuated the logical necessity for clearer discrimination between the Absolute and the relative, or, concretely, between God and creation.

The chief difficulties which the earnest seeker after truth meets in the study of religion are the unclear definitions of God, of His creation, and of the definite relation of the soul to God and the cosmic order.

Plato's definition of God as "The Supreme Good" and "Father of the Being", Aristotle's "Supreme Reality" and "Purest Act", and Philo's "Father, the Mediating Logos and the Holy Ghost", were still affected by the ancient theory of emanationism, remnants of which, despite efforts to the contrary on the part of orthodox Christian theologians, are still extant in the dogma of consubstantiality, a conception clearly antithetical to divine superessence.

That the idea of emanation, based on observation of natural processes (generation), leads, in one direction or another, to pantheistic theories, is quite apparent. Even philosophical mystics have been in some degree influenced by this intellectual tendency.

It is true that Plotinus emphasized the superentity of God, in the sense of superessence, thus suggesting a decisive demarcation between the absolute and the relative. He also, psychologically, propounded God's supreme will, intelligence and love. With good reason, therefore, he has been considered the "father of the Christian mystics." Yet all of these profound thoughts afforded only general ideas with respect to God. They afforded neither clear insight into the logical relation of the cosmic order to God nor into the intrinsic relation of the soul to God.

The idea of superentity or superessence, however, furnished the basis for the conception of divine transcendence as an exclusive might of God — a fundamental axiom in religion, because inherent in divine superentity. This advanced religious idea, clearly foreshadowed in ancient scriptures, came into conflict with the, presumably, established emanative immanence, and evoked never-ceasing disputations in the domain of theological and philosophical thought.

The correlation of transcendence and immanence has been incorrectly defined, because, in the interpretation of these terms, the lawfulness of the cosmic order has not been taken into consideration; in consequence, the cosmic objectivity of transcendence and immanence has not been clearly understood. Both terms have been interpreted subjectivistically, as mere conceptual abstractions instead of cosmic realities.

It is obvious that immanence without transcendence is logically inconceivable. There must be a surpassing (transcendent) might, capable of dwelling in relative beings, dependent for their existence on the transcendent might. Neither the superspiritual laws of conduct, nor the lawful structure of the self-conscious and self-

sentient will (soul), nor the natural world, with its immutable laws and its unencompassable vastness, have made themselves. The evidential cosmic lawfulness brands as preposterous all intellectual attempts to deny the reality of transcendence. Correlations and combinations of phenomena do not create cosmic laws; they are subjected to them.

Every effort of reason, be it in the realm of religion, philosophy or the science of nature, tends fundamentally toward the reality of transcendence, the absolutely lawful origin of existence. Its super-cosmic reality consists in the creative might of God, clearly revealed in the cosmic lawfulness. It is only the *permeating* might of the transcendent creation of God to which the term *immanence* applies. For the existence of all beings subsists on the immanence of the transcendently creative might of God, without which nothing could live for one single moment. Light does not shine without the action of energy.

Immanence, then, is not an indwelling of God in the soul or in nature, as interpreted by the radical pantheists, heedless of the first logical norm of discrimination, namely, absoluteness-relativity. It is the enduring process of the transcendent creative act of God in the being. Speaking logistically, transcendence produces creatively, and immanence sustains and reveals transcendence in all conditions of existence. In other words, immanence depends on transcendence for its immutable virtuality, even as, comparably, all psychic acts depend for their cause and reason on the self-conscious and self-sentient will. The principle always controls the process. Contradiction, therefore, between the mights of transcendence and immanence does not exist.

Having thus discussed how the philosophical mystic intuitively and rationally perceives the fundamental focus of religion, — divine transcendence and divine immanence, — let us now revert to the philosophical process by virtue of which he attains the vision and feeling of his actual relation to God and, in this relation, the clear comprehension of the soul and its divine destiny.

By virtue of inward disposition and tendency to the fundamentals of religion, acquired by antecedent cultivation of super-spiritual sensibility (intuition), attention in experience to worthy deeds, thoughts and sentiments, scrupulous discrimination with respect to truth and value, as well as refinement of imagination, the soul, thus inwardly prepared, clearly apprehends three trans-

cent revelations in cosmic life, namely, the superessential might of *holiness*, the superessential might of *truth*, and the superessential might of *love*.

Above all causes and aims, above all laws and rules, above all resolutions, aspirations, cognitions and desires, and above all natural forces and phenomena, immutably stands this superessential trinity, permeating the whole cosmic order as the fundamental principle and criterion of all existence.

This superessential trinity, foreshadowed in religious traditions, is the eternal revelation of the holy characters of God, in which the lawfulness and dominion of the cosmic order have their origin. Clearly, without absolutely determined origin, lawfulness as such would be meaningless. It would possess none of the power of sanction and enforcement overwhelmingly revealed in all fundamental conditions of relative life.

Holiness, being absolute, is not an attribute of relative beings. It exists in the cosmic order as the sole might of worship, by virtue of which worthiness, honor, wisdom — indeed, all righteous acts, thoughts and sentiments — receive sanction, while all that is contrary is condemned. Were holiness, as an absolute might, non-existent in the cosmic order, sanction and condemnation, as the outstanding and most necessary conditions of mental life, would also be non-existent and unknown.

By virtue of relative participation in the divine might of holiness, and only thus, does the soul attain real freedom, vision of truth, and sublime feeling of its eternal destiny. The entire misery of fallen souls — as in humanity and the animal world beneath it — has its origin in the more or less willful independence from holiness, the supreme might of God and the absolute principle of cosmic lawfulness.

Psychologically, holiness is the will of God, which, because of its absoluteness and eternal operation, imparts apprehension and feeling of the sacredness of laws — regardless of how imperfectly these laws may be defined by human intelligence. Were it not for this innate apprehension and feeling, the human soul would have not the slightest conception of the term law as such; like animal souls it would be permeated by willfulness and fear.

Cosmic laws — superspiritual, spiritual and natural — are, by virtue of their holy immutability, transcendent, that is, above the might of any and all creatures. Yet they become relatively immanent

in the soul, according to the degree of participation in, cooperation with, and affirmation of them.

The opinion that the might of transcendence surpasses our conceptual capacity is contradictory of obvious facts. Lawfulness of the cosmic order is clearly comprehensible as an objective, and not a subjective entity. Subjective beings do not create the cosmic order; they only participate in it, cooperate with it and relatively affirm it — according to the degree of their individual attitude toward this holy order.

Holiness, as the superessential will of God, is the creative cause and motive of the existence of souls; and souls are endowed with the force of will, relatively, in order to participate in the holy will of God. It is in this sense that the soul is made in the "image of God".

Will and freedom are practically identical, except that the psychic will, in itself, is the *mover*, and freedom the *movement* toward its action. Were it not for the freedom of the psychic will, manifest in its seeking, choosing and deciding, the soul would be no soul, but merely a natural automaton, without the slightest trace of volition, intelligence and feeling and, thus, wholly incapable of free participation in the cosmic order, and of attaining merit through such activity, in which its whole blessedness and worthiness consist.

Without clear understanding of participation in the might of divine holiness, and the divinely-ordained cosmic order, the relative life of souls, as well as the functions of nature, are bound to remain unintelligible.

Let us now follow the philosophical mystic in the visualization of the second superessential character of God, — the absolute might of truth.

Superessentially, the absolute might of truth is the vision and definition of divine holiness and, therefore, the supreme criterion of cosmic realities and values, as well as of logical thinking and understanding. By reason of this transcendent fact, truth is holy; it is the eternal light bearer in the cosmic order, insisting absolutely on veracity in every thought and statement. Were it not for this logical imperative, the definitional might of truth would not only be unimportant but wholly unperceivable.

As holiness is the absolute object of the relative will, so truth is the absolute object of the relative consciousness. As a conse-

quence of this cosmic evidence, will to holiness engenders worthiness and sublime character, whereas will to unholiness results in debasement and disgrace. For like reason, will to truth causes enlightenment and wisdom, and will to falsehood darkness, dullness and ignorance, with respect to the cosmic order and the soul's destiny in this order.

As the will, for its own safety and welfare, is bound to submit to the laws of holiness, so it must also submit to the laws of truth, in order to attain clear comprehension of God and His creation.

The laws of truth are eternally revealed in the three cosmic domains or spheres of action, clearly distinguishable in the correlated harmony of superspiritual, spiritual and natural lawfulness.

Since natural forces and things are under the relative control of spiritual beings, and spiritual beings under the absolute control of superspiritual laws, it follows that the principle of cosmic harmony lies in superspiritual laws, that the process of the operation of these laws is involved in spiritual and psychic life, and that the effect of this operation is displayed in natural forms in general.

It is in this immutable cosmic reality that the logical laws of the principle, the process and the effect are grounded. These laws are not mere intellectual productions, but strictly rational discoveries, by means of which our intellect is enabled to conceive not only a number of abstract cosmic connections, but specifically the vital order of cosmic life, with its profound axiological meaning.

Truth, being the revelation of holiness, is itself holy. It casts its eternal light upon the unencompassed spheres of creation, and upon the magnificence of great sacrificial deeds, profundity in thinking and sublimity in sentiments, all of which bear testimony to its divine splendor, and all of which condemn falsehood as the enemy of God and of every creature.

Were it not for the holy might of truth, transcendently operative upon and relatively immanent in the cosmic order, the human being would be utterly incapable of differentiating between truth and untruth, and would, like animals, not even understand the term truth in its common meaning.

Definitely, in principle truth is absolute definitional reality; processively, absolute definition of the cosmic order; effectively, logic for subjective consciousness, intellect and reason.

In his meditation on the might of *divine love*, the philosophical

mystic sees this most effective might of God as the eternal attraction of His holiness and truth, holding in its absolute embrace the whole creation, and without which no soul, from the highest to the lowest, could live or would want to live.

Thus it is that where holiness prevails, there is truth; and where holiness and truth prevail, there is love, sublime, pure and simple. With good reason, therefore, have great mystics in profoundest devotion invoked God: "O holy fire," "O light eternal," "O love unfathomable!" These profound expressions, arising out of the depth of the most sacred, most enlightened and purest spirit of man, constitute the incomparable image of God, inspiring the human soul to most earnest endeavors after freedom from self-imposed sins — the chief conditions by virtue of which the path to God is found.

On the way to God the mystic experiences numerous degrees of the soul's elevation, according to the force of its sentimental tendency. Plotinus taught a general division of tendencies or degrees in the approach to God, — the degrees of purification, illumination and unification; the last degree has been replaced (Platonically) with contemplation by some Christian mystics. Neither the term unification nor the term contemplation, however, is correct; for the term unification leads to pantheism (frequent among the mystics), while contemplation is only a condition of illumination, not its effect.

These defective terms should be replaced by sanctification. Sanctification not only reveals the sanctifying operation of God upon the saintly soul, but also the holy influence the saintly soul effects and spreads in all conditions of virtuous life.

Purification, illumination and sanctification, therefore, are the general states by virtue of which the approach to God becomes understandable.

The whole cosmic order is grounded in the holiness, truth and love of God, constituting its eternally creative origin, cause and aim. Were it not for this ever-insisting truth, the common indictment of the wicked man as a devil, the liar as a deceiver, and the sensualist as an animal, would be neither known nor made. All living beings are assuredly encompassed and permeated by these operating mights, — each individual soul as well as each group of souls, — corresponding to their inward attitudes.

The traditional "fall of man" has its explanation in the estrange-

ment of the heart from the holiness and truth of God, with consequent loss of profound worship and understanding of these mights.

So it happens that, even in the teachings of great theologians and philosophers, statements as to the holiness, truth and love of God are not sufficiently clear. They do not define the superessential unity shining through the unique and characteristically divine mights, as the absolute prototype and source of immutable laws, by virtue of which the cosmic order subsists, truth radiates, and blessedness is imparted.

As the effectuating might of the holiness and truth of God, divine love is the transcendent motive of creation. It acts according to its absolute principle, the holiness of God, from which it eternally proceeds and is, therefore, the one *absolute giving* might, the like of which no creature possesses. In other words, it is the absolute sacrificial might of God, in its transcendent purity and sublimity.

Its ever-active purpose is to create beings as relative imitators of their superessential prototype, in order that they may relatively participate in, cooperate with, and affirm God's holiness, truth and love, to the end of the sacred worthiness and immortal beatitude which relative, though holy, participation bestows.

Palpably, the relative force of will can have no other justifiable cosmic objective than absolute holiness, the relative force of consciousness no other than absolute truth, and the relative force of feeling sacrificial love. If the soul had any other aim, there would be no perceivable cosmic order, and no respect for lawfulness, but only destruction and chaos.

This manifest cosmo-psychological fact leads earnest thinking and reasoning to the transcendent reality of divine sacrifice, in which the creation of the soul — the self-conscious and self-sentient will — constitutes the supreme sacrificial act of God. Creation of natural forces has only providential importance.

Belief as to creation in time is logically untenable, for by virtue of its absoluteness divine creation is unquestionably eternal. Nor is there a constant addition or amplification in the creative act of God — as if in time. On the contrary, creation as the supreme act of divine revelation, is an eternal act — immutable and perfect in its constancy. In other words, the cosmic order, with its superspiritual, spiritual and natural lawfulnesses and spheres,

is an unceasing creative act of God, without the absolute might of which nothing could exist for one single moment.

The transcendent superspiritual might of God, being the eternally determined outflow of divine holiness, truth and love, unceasingly and inspirationally operates on spiritual beings as the supreme guide of holy life. The psychological term which refers to this divine act, as well as the subjective attitude toward the act, is *conscience*. Conscience is the holy meeting place of the soul and God, the most sacred instance in relative life.

There is no human soul without conscience — regardless of how clearly or unclearly conscience reveals itself in the soul. This universal psychological fact proves the soul's absolute dependence from its Creator; it proves that the soul's essence is not its own property; it has not made itself nor is it produced by any relative being. Its existential lawfulness, consisting of self-conscious and self-sentient will, contradicts assumptions of any other origin.

As an absolute cosmic property of God, the soul is, above all other obligations, responsible to Him for all its deeds, thoughts and sentiments — the active effectuations of the God-given element of spiritual life.

The immortal bond with God, which is called conscience, has its transcendent origin, ground and power in the eternally sacrificial act of the soul's creation. Without this transcendent cause religion, as the superspiritual might and lawfulness for worthy conduct, would be unknown. Conscience, therefore, is the *psychological* origin of religion, effected by the superspiritual operation of divine might upon the soul.

It follows, therefore, that the soul in its essence, because of the creational condition of its existence, can neither destroy nor alter its essence. Regardless of any state in its immortal courses, — be it in the highest heaven or the lowest hell, — the self-conscious and self-sentient will, as a cosmically formal mental force, is precisely the same as it ever has been and ever will be. Only the capacity of its mental effectuation is changeable, and, corresponding with the degree of its dependent or independent attitude toward God, this capacity is manifest in countless existential stations.

The creation of natural energy, by means of which all natural worlds and things are made, is likewise brought forth by the transcendent act of the absolute almightiness of God, and is, therefore, eternal. Its origin lies in divine Extramanence, the eternal appear-

ance of God, the sensuous vision of which is impossible for souls unconcerned about the world-embracing creative sacrifice of God. Human souls, however, are capable of attaining a positive mental vision of God, by virtue of holy aspiration, profound intuition and strictly logical reasoning.

The consciousness and feeling of dependence on cosmic laws is, indeed, constant and general; but the worship of and devotion and gratitude to God for these laws, as His eternal sacrificial acts, are but rarely earnest. As a rule they are either superficial or apathetic.

Having thus presented a condensed outline of the fundamental object for the sentimental tendency to superspiritual realities, let us now follow the philosophical mystic in the practical application of the self-conscious and self-sentient will to the superspiritual lawfulness, in which religious life is involved, in order to ascertain the living relation of the soul's forces to the divine attributes.

Without comprehension of this holy bond or relationship, the teaching of religion is bound to be limited to mere sentimental aspirations — as it has been throughout human history. Such teachings lack the support of clear reason, the demand for which is growing ever stronger among thinking groups of men.

Because of this serious deficiency in religious teachings, the philosophical mystic exerts all his mental forces for the attainment of the logical vision of the might of religion, in order to guide the vacillating human intelligence in the way to eternal truth, by virtue of which the holiness and love of God can alone be understood and imbedded in the deepest human convictions.

The philosophical mystic profoundly appreciates the sentimental current of the oriental and occidental mysticism, particularly that of Christianity.† Although it is not irrational in principle, it is preponderantly psychological and individual in practice. The oriental and occidental mystics afford examples of high sentimental ardor for superspiritual realities, with, however, insufficient attention to the exigencies of reason and logic.

Notwithstanding the fact that, in the chief religious confessions, mystics are singularly akin to one another in spirit, the lack of strictly logical presentation of religion in these confessions accounts for the want of unity and mutual respect and, not infrequently, ungodly hostility.

The synthesis of the cosmic might of religion, therefore, is the

highest task of the philosophical mystic, who, being independent of creedal and social prejudices, but deeply interested in religious intuitions, experience, discrimination and imagination, and, above all, in the guiding inspiration of God, is best prepared to cast more light upon this ever-urging and ever-insisting might.

He assumes no authority — for all human authorities are fallible. He arrogates to himself no specific mental power, because all human power, even the greatest, is fearfully limited. He only communicates to his earthly brethren the fruit of his life's devotion to religion and philosophy, in the hope that souls seriously interested in these sciences may avail themselves of their sublime content.

By virtue of his profound and extensive mental preparation, he sees clearly that holiness, truth and love are the supreme mights, in which the estimation, understanding and attraction of existence are fundamentally grounded. Without these absolute mights, constituting the essential revelation of God, mental and natural, life would be not life but death; there would be no principle for estimation and evaluation, which is holiness; nor the principle of reasoning and understanding, which is truth; nor the principle of attraction and blessedness, which is love.

It is precisely these absolute principles, in accordance with which the cosmic order is created, and upon which it eternally stands and lives, that the philosophical mystic endeavors to bring nearer to human comprehension, in order that clear vision of the incontestable inward relation of the soul to God may be attained.

Although this relationship has been explained from the logico-psychological standpoint in the foregoing chapters, the practical side, that is, the specific laws and rules for personal conduct with respect to the holiness, the truth and the love of God, will now receive our attention. Obviously, each of these divine mights demands relative correspondence on the part of the soul, in order that it may freely affirm the cosmic bond with God.

Let us, therefore, follow the philosophical mystic in his contemplation of the relationship of the soul's specific forces — the will, the consciousness and the feeling — to divine holiness, to divine truth, and to divine love.

RELATION OF THE SPIRITUAL WILL TO DIVINE HOLINESS

HOLINESS, because of its might of sanction, is, logically, the principle of Divinity, or, psychologically speaking, the will or absolute determination of God. Manifestly, determination precedes sanction, both in an absolute and in a relative sense.

In this transcendent fact lies the creative cause and reason why will is the principal force of the soul, in order relatively to correspond with and participate in the absolute sanction of divine determination.

The absolute sanction of divine determination is the eternal source of worship, and, as such, the absolute law of divine worship, the prime law of religious life. Were it not for this transcendent fact, worship of the fundamental lawfulnesses of the cosmic order, with their essential harmony, as well as respect for relative laws in general, would be unperceivable and unknown.

The element of worship, revealed in the innate tendency to reverence, adoration, veneration and awe, is the outstanding psychological fact of homage to transcendent might, of which the eternal source and cause is the absolute holiness of God. Even in the animal realm, awe and fear are distinctive features of life.

It is this soul-permeating reality of worshipfulness that prompts and moves the thinking man to the feeling and consciousness of humility, which, if acknowledged with full force of the mind, becomes the leading light to clear understanding of and intense love for holy deeds, thoughts and sentiments — the mental effectuations by virtue of which the holy order of life can be introduced, maintained and enjoyed.

Humility is the center of conscience, the sole way of contact with God, and the foremost religious virtue, from which all other virtues issue. The soul's real attitude toward God and His cosmic order is, therefore, mirrored in the power or in the weakness of humility.

There are three forms through which humility manifests its intrinsic virtue, — *faith, devotion and gratitude*.

Psychologically, *faith* is the mental power of trust and confidence, by virtue of which the self-conscious and self-sentient will reveals the object of its desire, and the incentive for its attainment. Clearly, without faith in the object, subjective incentive must be absent.

Since, in consequence of absolute dependence on the transcendent principle of superspiritual laws, the cosmic objective of the soul's attainment is participation in, cooperation with, and affirmation of divine life, it is apparent that faith in God is, logically, the supreme act of will.

If this logical and psychological evidence could be successfully denied, the power of faith could be shown to be a mere psychic whim, thus destroying the possibility of lawful order, and even of life itself. Indeed it is faithlessness to God that is the real cause of human wickedness, ignorance and misery.

True, there are many who believe in God, but very few who have a whole-souled faith in Him. There are many who use and abuse the effectuations of the power of faith, but very few who want to accept faith as the most vital element of life.

Faith in God is the highest form of worship, precisely as, relatively, faith in the worthiness of the human character is the highest expression in the accord of honor to man. Conversely, faithlessness is the most wretched and despicable act that man can commit.

The logical reason for this arch-sin lies in the fact that, while the power of faith operates in every spiritual creature, — in order that it may see and feel God's might in every moment of life, and so place all confidence in His holiness, truth and love, — the creature wantonly, stupidly and wickedly concentrates its chief attention on its own ego, in order to assert its independence of God.

All crimes and sins have their origin in this unholy independence, actuated by falsity of consciousness and feeling regarding the psychological freedom of the will. When once this independent attitude has been taken, the gates to divine order and blessed harmony become closed, and the soul moves toward the abyss of evil passions, where strife and fear rule supreme. The intenser the soul's motive to dominate other souls, heedlessly of God's laws, or pretendedly under the laws of God, the greater becomes its pride, unrest and danger.

To the humble and faithful belongs the influence over other souls, as is illustrated even in the restricted history of humanity, in the cases of Buddha, Confucius and Jesus. No other rulers are comparable with these rulers of the spirits of men.

Devotion to God is the second form of humility and the active revelation of faith in God. Psychologically, devotion is the mental power that makes the living issue of life. No one is devoted to any object unless he first has faith in it.

Faith in relation to God is as intimate and secret as is the psychic mover — the will — in relation to the soul. It is the inmost power the soul possesses, though it frequently manifests that power tentatively and with reservation, anxiety and hope, in apprehension of being disappointed or deceived in its trust. It deeply feels the urge and the need of faith for the sake of general blessedness, and longs for it on the part of other souls.

In devotion, however, faith attains direction as well as the degree of affection and attachment through which it proves its power of trust and adoration. As a consequence, faith devoted to holy objectives produces great character and concomitant blessing, whereas faithlessness vitiates the soul and causes distress and suffering.

It is in this instance of faith that the sentimental and the philosophical mystics meet on common ground, the former through emphasis on intuitive feeling, the latter through emphasis on logic and reason. The former teach that there is no rest (in the sense of blessedness) except in God; and the latter, while acknowledging this religious fact, endeavor to explain the logical and psychological reasons for the eternal reality of blessedness, demonstrable from every rational viewpoint.

Devotion, says the philosophical mystic, is a might of mental character. Every soul is devoted to one objective or another. Indeed, all that the soul seeks in its life are objects for admiration and devotion, — the mystic for God, the philosopher for logical reasoning, psychological knowledge and cosmic comprehension, the natural scientist for the secrets of natural laws and their influence on our physical life, the statesman for the most adequate adjustment of social laws to the varying degrees of human disposition and mentality, and the average man for the short moments of happiness he is able to find in his limited life on earth.

Life without devotion is inconceivable; it would be no life in

any sense, but death, rather. All that lives longs for devotion as an offering and spiritual symbol of faith and honor.

The criterion of devotion, however, lies in the sublimity of the highest object, — the eternally lawful values emanating from the attributes of God, as the absolute principles of relative worthiness, wisdom and beatitude, and which operate on conscience. It is by virtue of these principles that the soul attains cognition and recognition of the holiness, truth and love of God.

On the other hand, devotional aberrations, so conspicuous in religious practice, are ascribable to lack of earnest interest in the cognition of the superessential characters of God, as the absolutely dominating might of the cosmic order, as well as of the soul's inward life. It is quite conceivable, therefore, that mental attitudes, which are rationally unconcerned about these dominating might of God, are bound to be productive of all sorts of anthropomorphic beliefs and devotions, which appeal to the low disposition and crude imagination of unthinking multitudes.

Furthermore, want of understanding and recognition of logically and psychologically substantiated devotion to God accounts largely for self-devotion to one's own ego. Devotion to pride and vanity, to greed and sensual pleasure, are outstanding cults of the human race, and the reason for its meanness, ignorance and mental misery.

The third form of humility is *gratitude*, the living power of the soul's sentimental attitude toward God, and the loving effectuation of faith in and devotion to Him.

All that we have, and all that we claim as ours, is essentially a gift of God. The self-conscious and self-sentient will, with its mental forces of consciousness and feeling, is the supreme gift of God. The immutable lawfulnesses of the cosmic order, as well as their specific objectives, incontrovertibly prove a sacrificial creative act. Cosmic laws do not make themselves, nor is a relative being capable of world-embracing sacrificial grandeur. Moreover, the divine sacrificial act is demonstrable in the psychic manifestation that the soul's spiritual force of will intrinsically tends toward worthiness and honor in its actions; that the force of consciousness, with its capacities of intellect and reason, tends toward truth; and that in its profoundest emotions the force of feeling tends toward enduring, immortal love.

By reason of the superspiritual cosmic lawfulness, these psychological tendencies are universal, and clearly prove the eternal objec-

tives of the soul's life, — the participation in, cooperation with and affirmation of divine life.

In the granting of relative affiliation with God and His absolute might, the philosophical mystic sees the supereminent creative sacrifice of God, binding each soul with ceaseless gratitude to its eternally divine destiny.

Because of this transcendent injunction, gratitude is the superspiritual cause and reason for mutuality, without the cosmic reality of which neither contract nor promise would have binding substantiation.

It is the excellence of faith that affords supreme devotion, and supreme devotion everlasting, active gratitude. Like faith and devotion, gratitude must be active in order to be true and genuine.

Neither our essential life (the self-conscious and self-sentient will), nor the cosmic conditions in which we live, are our absolute property. That which we possess is relative to the sacrificial creation of God and to the foreordained affiliation with the eternal grandeurs of God.

This cosmic superspiritual fact is empirically apparent in all contacts with the lawful conditions of spiritual advancement, involving strict responsibility for values received — be they of superspiritual, spiritual or natural import.

It is, however, notable that gratitude for receipt of natural values — by inheritance or otherwise — is, as a rule, negligent, chiefly because of the subordinate importance of these values. Material riches are indeed transitory, and their possession, despite ephemeral satisfaction, is a constant source of worry and disappointment, resulting in a mental vacuum, whenever riches are not applied to superspiritual objectives.

On the other hand, the mental values of philosophy and the sciences survive material values, their scripts being eagerly sought for on the shelves of old libraries and the debris of past cultures; and they are gratefully absorbed by intelligent people. Often, one important sentence from an ancient thinker has lifted humanity to a higher educational level.

But all such grateful appreciations are excelled by the gratitude to those rare spirits who, by virtue of intense sentimental tendency to superspiritual realities, are permeated by the mystical inspiration of God, the revelation of which has moved and always will move humanity to aspire toward the fulfillment of the laws of God,

which are the eternal invitation to life divine. These spirits are the great heralds of humanity, — of faith, devotion and gratitude, — the essential bond between the soul and the almighty Creator. The triune form of humility, accordingly, constitutes the pith and life of religion.

Unfortunately, humanity has not yet arrived at the clear insight that faith, as a mental fact, is not just a sentiment or a mere religious confession, but the convictive power of the whole mental life, upon which all worthy institutions, contracts and promises stand.

That the gift of this convictive power must have its source and reason in the absolute holiness of God is logically obvious. Without complete dependence on divine holiness, the absolute principle of cosmic lawfulness, no guarantee can be objectively binding, as is apparent everywhere when only subjective interest is considered.

It is also apparent that, if faith were unsubstantiated objectively by the absolute sanction of God, devotion could have no eternal aim, and would be transitory and illusory. Illustrations of this truth are common in human life. When the capacity for faith and devotion is heedless of the holy laws of God, its binding force is bound to be unsensed, inoperative, and, at best, only superficially expressive. In the separation of faith and gratitude lies the real reason for the universal indictment against humanity for its ingratitude to God and to man.

It is the high, if difficult task of the philosophical mystic to call the attention of all earnest religious thinkers and teachers to the truth that the power of faith, of devotion, and of gratitude is the practical foundation of religion. In that foundation all worthy deeds, wise thoughts and pure sacrificial sentiments have their source.

Humility, being the highest and worthiest act of which the soul is capable, demands *fortitude* of will in order that unstinted allegiance to God, as the absolute principle of the soul's life, may be revealed and proved.

The psychological correlation of the forms of the psychic force of the will (mover, movement and motive) with its superspiritual objectives lies in the fact that the mover of the will — the psychological principle of self-determination — stands in direct relation to humility; whereas the movement of the will — the psychological process of self-determination — directly relates to fortitude.

In movement the will reveals its psychological freedom — in accordance with the inward attitude of the mover. As a relative being, however, the soul's freedom is conditional upon acceptance and observance of the prime superspiritual law of humility, the violation of which merits condemnation and results in debasement.

It is precisely for this reason that there actually exists unlimited freedom for worthy deeds, wise thoughts and uplifting sentiments; and why freedom for unworthy deeds, injurious thoughts and corrupting sentiments is forbidden by religion and, to some extent, limited by social laws.

In the exercise of his freedom, man reveals his inward attitude in regard to the holy laws of God, as well as the elevation, mediocrity or degradation of his personal conscience.

All logical, axiological and lawful criteria evince that freedom is given for the attainment of worthiness, in which the whole dignity, honor and value of life consists. The history of mankind clearly reveals abuse of this God-given freedom, and constantly warns us against the dangers of its violation.

In the human soul the virtue of fortitude is still in its infancy. As a rule, men professing religion and expecting to be transported to heaven by vicarious and miraculous means, are satisfied with mere sentimental aspirations.

Theologians and philosophers, notwithstanding serious efforts on their part, have failed to afford us a clear insight into the immortal cosmic being of the soul and its divine preordination. It is, accordingly, the duty of the philosophical mystic to explain these fundamentals of life, that their truth may be known and encouragement to religious life be enhanced. All great thoughts and sentiments have their origin in the virtues of humility and fortitude. All other virtues, as we shall see, are derived from them.

The third virtue relative to the will — specifically, to its motive — is *beatitude*.

Whether in the case of spirits in the highest cosmic hierarchies, or the groups of the lowest souls living in the outskirts of creation, the outstanding motivation of life is beatitude. This obvious fact accords with the motive of the sacrificial creative act of God, — the beatification of all spiritual creatures.

It is apparent that sacrificial deeds have beatifying power, both as regards the performer and the beneficiary of the deeds. It is for this reason that sacrificial acts — imponderable as they may seem

to be in the disorderly flux of human life — are the most persistent reminders of an uplifters to eternal beatitude.

As the effluence of divine sacrifice, beatitude is the ever-blessing might of God, which comes to those who have the unswerving will to hold fast to His absolute holiness, truth and love, the eternal conditions of blessedness. It is obvious that if holiness, truth and love are not heeded, in a sufficient degree, at least, for their serious appreciation, hate, struggle, confusion and misery are bound to result.

The eternal conditions of blessedness must be constantly borne in mind, especially by those responsible for the guidance of the unenlightened masses. The whole history of mankind reveals a more or less courageous struggle on the part of small minorities, tenaciously adhering to those holy conditions against the ill-will of the passion-ridden world, which, under the slightest pretext of individual right, is only too eager to rob, kill and destroy.

Blessedness is the spirit of sacrificial love, while contempt and hate manifest ill-will and mental degradation. Evil souls disdain and hate the might of holiness, because of its constant indictment of their wretched characters. They hate truth, because by its might this indictment is made manifest. Yet they are always eager to use truth for the sake of selfish interest. They hate sacrificial love, because of the poverty of eternal treasures in their own souls. They are strangers to the blessing might of sacrificial giving; hence their faith and devotion are chiefly directed to the appropriating of mental and natural values without gratitude to God or man.

Thus far we have followed the sentimental tendency to super-spiritual realities, in so far as they concern the will, which is dependent upon the absolute sanctions of superspiritual laws of divine holiness for the worthiness of its deeds. These sanctions are a cosmic necessity, for without their might, the will, because of its psychic freedom, would be able to live in everlasting wickedness.

Cosmic order demands the dependent relationship of volitional beings to absolute lawfulness, in order that their existence be cosmically substantiated and lawfully sanctioned, thus insuring beatifying harmony of life.

The tendency to lawful harmony is the outstanding feature of noble souls, for through harmony alone are great achievements possible. Harmony is the chief motive of social relations, by means of which higher educational standards are attainable. But it requires

the will to harmony, substantiated in divine laws, in order to enjoy its blessing.

Humility, fortitude and blessedness are the superspiritual laws directly concerning the will, the performer of deeds.

As the will is the principal force of the soul, so humility, fortitude and blessedness are the principal laws for its action.

Correspondence with and following of these laws on the part of the will constitute, therefore, its virtues, the spiritual power of participating in, cooperating with and affirming these specific superspiritual laws.

Independence of or opposition to these laws constitute the concrete causes and reasons for human passions, which, in the light of the laws of God, are nothing but individual obsessions.

Humanity does not live in consonance with the laws of God — in the atmosphere of virtues; hence it understands but little. It lives in the realm of passions, and is constantly preoccupied with and harrassed by them. Yet the reason for passions is, like all other fundamental reasons, but vaguely known; and even this limited knowledge is only passively applied in actual life.

The antithesis of the virtues of humility, fortitude and blessedness are *pride*, *weakness* and *spiritual misery*.

Pride consists in the concentration of self-conscious and self-sentient will upon its own force, heedless, partially or wholly, of the laws of God. Hence the craving for dominion over others, according to its own independent dispositions and desires, instead of the dominating of its own dispositions and desires according to the laws of God. (Dispositions are accumulations of freely acquired sentimental habits, and are the hidden source of all desires.)

This psychological fact of pride manifests the reason why our religious, educational, social, political and economic organizations are constantly in a state of rivalry, thus revealing the spirit of independent ambition rather than the sanction of divine laws — the superspiritual substance on which worthiness, merit and honor are grounded.

The ancient religious tradition that the cause of the fall of souls is pride, that is, independence of the laws of God, is incontestable. The whole history of humanity, as well as every-day experience, corroborates the outstanding fact of this fundamental passion.

The degrees of this passion are numerous, even multifarious, as

are the stars of the sky. It would require volumes to describe their specific intensities and manifestations. Only the chief features can here be considered.

The main features of pride are envy and vanity. In the instance of envy a man looks with disfavor upon or does not tolerate anyone above or beside him. His disposition and temper may be expressed in the phrase, "under me". It is the will to power and authority, unsubstantiated by the laws of God. Vanity, on the other hand, is the display of pride, the source of affectation, the fluttering butterfly whose wings are marred by the slightest touch of opposition, leaving hatred and disillusion in its train.

It is logically and empirically evident that if faith in God and His holy laws, as well as devotion to God and gratitude for them, do not prevail, the portals to enhancement of independent self-obsession — pride, so-called — are open, ultimately leading to the spiritual and natural abyss where monstrous creatures live in constant hate, struggle and terror, for ages and ages, waiting for inspiration and promise of salvation from their hells.

In connection with this horrible state, visible to every intelligent man, it is worthy of note that God does not create souls in order to destroy them, or to make them suffer eternally; such untheological opinions being absolutely contrary to His absolute holiness, truth and love. They may live for aeons and aeons in hell, but aeons are short periods compared to eternity.

Because of psychological wantonness and disdain of the laws of God, the soul may fall to the lowest existential state of mutually-devouring animals. Yet after being awed by the sight of incessant crimes, and weary with fear and terror, it is capable of resolving to struggle against its own passions and of learning submission to laws. Sufficient proof thereof appears in the taming of ferocious beasts.

How hard this inward struggle must be, every intelligent self-observer will have no difficulty in perceiving in the rise of his own conscience and character. He who rejects the eternal birthright to the holiness, truth and love of God, must not expect heavenly life through opposing or neglecting these might.

Opposition to the law and the virtue of fortitude results in *weakness of character*, the most conspicuous condition among human beings. Void of absolute principles in its will, consciousness and heart, and deluded by ever-surging ambitions, the human soul,

with its perplexed and selfish sentimentality, grasps at any apparently promising impulse, and, in its undisciplined imagination, elevates it to an ideal of life.

Eager to display its psychic energy, it occasionally rises above the passive masses and, if temporarily successful, appears like a shooting star in the history of mankind, actually caring little or nothing for its fellows, and leaving little behind except crumbling monuments and fading memories, rather than a heritage of high intelligence and character.

Few indeed are the great souls in the history of men, yet even these few are not truly known, duly esteemed and loved. There is an urgent need for re-writing the history of mankind in such a way as to derive therefrom elevating examples for the positive education of future generations. Wicked ambitions, selfish tendencies, and mere lust of life, should be thrown into the oblivion where they rightfully belong.

In every field of human activity — religious, intellectual, political, social and economic — are men with panaceas of salvation, but without the ability to save their own souls.

There is no salvation apart from following the laws of God. Promulgation and propagation of these laws, however, cannot be achieved by mere efforts to save others, — regardless of how good these intentions may be, — but by profoundly religious characters endowed with the highest intelligence, in order that living religion may be implanted in the hearts of men.

The mass of humanity is too deeply immersed in sensualism to appreciate and love the laws of God; hence its weakness of character in all sublime and humane pursuits. The earth appears to be its sole domicile and, though inwardly longing for immortal blessedness, it has no earnest solicitude for finding the means and the way.

That the virtue of fortitude sustains divine order in the soul, and that weakness of character disturbs and impedes its effectuation are quite apparent.

The contradiction of the law and virtue of blessedness — consisting of security, peace and joy — is the passion of *spiritual misery*.

If faith in God is absent from our minds, or only doubtfully held, the principle of cosmic security is also absent or doubtful, and men and the world appear to us as incomprehensible accidents.

If devotion to God is withheld, or is even inarticulate, there remains nothing but devotion to one's own ego, regardless of law or

lawful bonds. Laws demand devotion; otherwise they cannot function. Devotion, however, is an inward longing to all souls. Corresponding with their mental attitudes, even the lowest souls expect and practise devotion; they could have no peace whatever without this most intimate mental element.

If gratitude to God is eliminated from life, the cosmic principle of obligation is destroyed, and life becomes only a bitter struggle, in which is revealed the whole misery of irreligion. Obviously, faith fosters the security, devotion the peace, and gratitude the joy of life. There is no soul that can totally escape these lawful and most vital requirements of existence. All fundamental relations are built upon them.

It is heedlessness of the superspiritual laws of humility, fortitude and blessedness, the eternal laws for the self-conscious and self-sentient will, which constitutes the essential cause and reason for the spiritual misery of the human kind, — a misery which is variously intensified in the realm of animals.

Spiritual misery is nothing but a self-imposed punishment, resulting from faithlessness to God, apathy concerning his holy laws, and ingratitude for the spiritual life to which the soul so tenaciously clings.

With few exceptions, men stubbornly resist superspiritual betterment. At times they may painfully submit, but, as a rule, they resent having to face conscience.

Man is so deeply in love with his own passions that he insists upon remaining what he is; what he has made himself to be. The proud want to be proud, the ignorant to remain ignorant, the wicked and false to continue to be wicked and false, while the animal wants to remain animal. Man's will is his heaven, and he desires no blessedness conditioned on absolute principles and laws. Yet in his better moments he respects and fears these laws, for which in general he has little or no love.

The above elucidations concerning the cause and reason for human passions relate to the self-conscious and self-sentient will. Those pertaining specifically to the forces of consciousness and feeling are discussed in the following chapters.

RELATION OF SPIRITUAL CONSCIOUSNESS TO DIVINE TRUTH

THAT consciousness is directly connected with truth is self-evident, both consciousness and truth containing the definitional elements by virtue of which cognition becomes possible. The difference between truth and consciousness, however, is that truth constitutes the absolute definitional might in the cosmic order, whereas consciousness is simply a relative definitional force of the soul.

It follows, therefore, that not consciousness but truth constitutes the criterion of logical cognition and judgment, and that in our thinking processes it is truth that ultimately matters.

For the same reason, the logical denoting of truth as absoluteness constitutes the prime definitional category, without which neither consciousness nor rational thinking could have any real objective. †

It is true that in the psychological processes of consciousness and reasoning there exists a sceptical element. But this frequent psychological manifestation is obviously not the final objective of consciousness and of its reasoning capacity. It only reveals individual uncertainty regarding ideational propositions.

Scepticism is present in all human sciences, — religious, philosophical and natural. The cause and reason for this sceptical attitude, however, is found chiefly in the generally undeveloped state of the human mind and, specifically, regarding the sciences of logic and psychology. Clearly, without logic, the functions of consciousness are bound to be ineffective with respect to the fundamental objective of truth, as well as devoid of synthetical system. And without concrete psychology, attempts at the cognition of cosmic reality end, in most instances, in mere mental conjectures, which, if promulgated as religious, social or scientific dogmas, lead to strife and perplexity.

†See the Author's forthcoming "Logic and the Cosmic Order."

The real reason for scepticism, however, lies in the fact that human knowledge of the cosmic order is still in its infancy, and that popular religions have shown too little concern regarding this order. The failure to explain the cosmic order as the eternal revelation of the absolute might of God, makes the well-intentioned efforts for the salvation of souls difficult to comprehend, and thus diminishes the rational interest necessary for the elucidation of religious verities.

True sentimental mysticism, or pictism, rightly insists on the love of God; but if man is not taught how to perceive and recognize the love of God, as revealed in the cosmic order, and to find his own spiritual position therein, religious sentiments alone will not yield sufficient enlightenment regarding the mights of God, and our own lawful and loving dependence from them.

It is not only his profound sentiment for superspiritual realities, but his inflexible perseverance in discriminative labor, which enables the philosophical mystic to comprehend the absolute might of truth in its cosmic splendor.

Because of these qualifications he sees three necessary ways through which the vision of truth can actually be attained: first, clear logical apprehension of the cosmic order, as the revelation of *divine light* or truth in cosmic reality; second, *wisdom*, the subjective correspondence of voluntary, conscious and sentimental forces with truth; third, *simplicity*, the innate character of truthful expression.

Divine light is revealed in the reality of cosmic lawfulness, namely, the lawfulness of the guiding superspiritual might in conduct, the lawfulness of the existence of spiritual beings (souls), and the lawfulness of natural forces, by means of which all natural forms are made.

This trinity of cosmic lawfulnesses is the cosmic reflex of the superessence, transcendence and extramanece of God, and, therefore, the eternal torch of truth or divine light, by virtue of which understanding of the transcendent creation, with its spiritual and natural manifestations, is accessible to human consciousness, intellect and reason. †

If the self-conscious and self-sentient will does not direct its attention to these fundamental cosmic realities, it is bound to wander in the shadow of self-determined subjectivism, permeated by doubt and restlessness of mind.

†See the Author's forthcoming "God and the Cosmic Order."

There is no possibility for the solution of the essential problems of life without the lawful objectivity of truth, clearly revealed in the lawfulness of the cosmic order, for it is in these that the real cause and aim of life eternally lie.

On the other hand, denial of the objectivity of truth is self-contradictory, an excrescence of rampant subjectivism, revealing utter ignorance of the essential element necessary for intelligent understanding.

Furthermore, it must be borne in mind that truth is not an object of mere intellectual inquisitiveness, relative to petty details, but the transcendent might of holy light, by virtue of which the fundamental cosmic laws are perceived and conceived; also, super-spiritual, spiritual and natural manifestations are recognized and estimated in accordance with these laws. In order to attain such visualization, however, there is required a powerful sentimental tendency toward superspiritual realities, the essential criteria of deeds, thoughts and sentiments.

Since sufficient elucidation has been afforded in the preceding chapters regarding the absolute lawfulness upon which all cosmic processes subsist, let us now follow the philosophical mystic in his contemplation of *wisdom*, in order to attain due insight into the psychological manifestations relative to divine light.

Participation in divine light is the ground of wisdom. The condition of such participation is the understanding of the eternal lawfulness, by virtue of which the cosmic order subsists.

Understanding, however, requires will to logical cognition. The intenser the will to this cognition, the greater becomes the psychological capacity for understanding. It is this mental effort to know truth in which the power and virtue of wisdom has its origin.

Wisdom relates to truth in order to attract its enlightening rays to the actions and sentiments of the self-conscious and self-sentient will, which is possible only when there is the attitude of humility, or dependence on the holiness of God. If this were not so there could be nothing absolute on which to depend and, consequently, no cosmic foundation for lawful order.

Cosmic dependence — on which everything and every creature lives — imparts the only absolute certainty and security for the rightful effectuations of spiritual life. It is the lawful state of all beings, and the sole basis for the interdependent order, concord and harmony of life.

Humility and cosmic dependence have precisely the same meaning, though the former term is psychological (relating to the individual soul) and the latter term ontological (relating to existence in general.)

Cosmic dependence from absolute laws is incontrovertible, and, by virtue of this universal fact, the personal attitude of humility is an inviolable necessity. All that lives — whether it so wills or not — depends upon absolute laws — the eternal determinations of God.

It is the cognizance, the recognition and the appreciation of this ever-insistent reality which is the beginning of wisdom. Wisdom restrains the soul from undue assertiveness of its subjectivism and leads it to the visualization of life, not in a microcosmic but in a macrocosmic light. It leads to dependence on absolute laws, in which the subject must participate, with which it must cooperate and which it must affirm, in order to secure personal worthiness, wisdom and beatitude in its immortal courses.

The attitude of humility, therefore, is the pith of wisdom, the rejection of which always has and always will bring any individual, family or nation to grief and suffering.

Humility is the centre of religious life and, consequently, the supreme virtue to which wisdom opens the intellectual and rational portals, in order to reveal it as the psychological ground and origin of all virtues.

The second cardinal object in wisdom is the understanding of the soul as a lawful spiritual being, which, in its immortal courses, is subjected to absolute superspiritual laws — the eternal will of God.

The soul is creationally endowed with the spiritual forces of will, consciousness and feeling, in order to participate in, cooperate with and affirm God's will and law, for the sake of its cosmic and personal dignity, a profoundly comprehensive intelligence, and an unrestrained sacrificial love, in all of which consists the true imitation of God.

The intrinsic sense of honor, and freedom to esteem honor, profound comprehension of the principles of life, and equally profound appreciation of sacrificial deeds, are sufficient incentives to contemplation in the light of wisdom.

To the failure to seek and maintain the law of wisdom is due the universal social and individual disorder, with its ever-recurring

disillusions and calamities. There is no wisdom where the laws of God are disregarded and disobeyed.

The third cardinal point in wisdom is the understanding of nature. In all its manifestations nature reveals only mechanical forces. In other words, it is automatic in its essence.

Its cosmic purpose is external instrumentality, illustration of and utility for life, under the control of spiritual beings, as is apparent in all our contacts with natural forces and things. That human control of natural forces, as well as intimate knowledge of them, is very limited, merely shows that the understanding of the axiological reason for, and the mental capacity to exercise this control, are also very limited.

Cosmically, the natural conditions in which our group of souls live are not only sufficient but bountiful for our short life on this earth. The self-centered spirit of man, however, is too unappreciative of the cosmic purpose of natural things, and too strongly inclined to their abuse.

The whole disorder of human souls is, therefore, illustrated in the seeming fortuity, irregularity and imperfection of organic and inorganic structures. But the reason why only the few perceive this cosmic actuality lies in the general lack of vital interest in the absolute lawfulness of the cosmic order and its essentially super-spiritual purpose.

In connection with wisdom, it is also important to know why ancient and modern philosophies have been unable to afford us a profounder definition of God. The logistic "Principle," the mathematical "Oneness and Centre" of Pythagoras and Xenophanes, the appealing "Highest Good" of Plato, the "Supreme Reality" and "Purest Act" of Aristotle, the sublime "Superspirit" of Plotinus, and the sentimental "Father, Son and Holy Ghost" of Christianity, though highly important in the development of the idea of God, have not furnished a sufficiently clear comprehension of God for the visualization of His absolute superessence and our intimate relation to Him.

The way of wisdom is to seek for the understanding of God, not so much in nature or in religious events and psychological processes, as in conscience, which is the intrinsic attitude toward the cosmic superspiritual laws of holiness, truth and love — which constitute the characteristic revelation of God.

Transcendent laws of divine holiness, truth and love are appar-

ent in all manifestations of mental life. Man can neither logically nor righteously express his will, thought or sentiment without contact with these laws.

Furthermore, comprehension of God as absolute holiness, truth and love is preeminently logical as well as psychologically empirical and real. All motives, thoughts and sentiments circle around these superessential mights, like planets around suns, and are never released from their absolute operation.

Were it not for this absolute operation, man would have neither consciousness nor sensibility of these divine mights, for such mights are not in his own psychic essence. All he possesses are his relative spiritual forces, adequate to the participating in, cooperating with and affirming of these mights, in the effectuations of his self-conscious and self-sentient will, for the sake of his immortal blessedness.

All noble deeds, profound thoughts, and sacrificial sentiments, all efforts for the uplifting of the human character, as well as every righteous judgment, have their source in the wisdom of heeding the operation and inspiration of the holiness, truth and love of God. Even the logistic, mathematical, realistic, sentimental or anthropomorphic conceptions of God have, despite one-sided human interpretations, their origin in the operation of divine holiness, truth and love.

The hitherto prevailing thought of the "Unknown God" is gradually receding before the slow rise of conscience in humanity. The substitution of "heaven" for God by Buddha and Confucius, though essentially religious in purpose and character, as well as the more or less anthropomorphic views of other historical creeds, cannot restrain the inner urge for clearer knowledge of God.

The philosophical mystic perceives in that profoundest exclamation of the religious spirit to which reference has already been made, "O holy fire! O eternal light! O love unfathomable!", a conceptually clear and imaginatively sufficient image of God, transparent in the superspiritual, spiritual and natural lawfulnesses of the cosmic order.

In the natural sphere he perceives the relative reflex both of the absolute divine mights and of the relative spiritual forces of the soul; that is, natural energy as the mechanical and phenomenal fire, radiation of natural energy as the mechanical and phenomenal light, and vibration of natural energy as the mechanical and phenomenal warmth.

It is on this lawful relationship that the cosmic order immutably stands. No natural force or thing is transmutable into a spiritual force or its effectuations; it can only instrumentally and phenomenally illustrate them, and thus be useful to the spiritual forces. And no spiritual (mental or psychic) force is transmutable into an absolute law. Absolute laws have their source only in the transcendent will of God.

Human beings are usually incapable of seeing either the transcendence of God or His transcendent laws in the cosmic order. The reason for this lies in the fact that sensuous vision is capable of perceiving only the external phenomena of nature; and higher vision, in the conditions of the present life, is very limited.

Vision of cosmic laws, their absolute origin and universal processes, is not an effectuation of sense perception, but of the intellect and reason, to which sensuous perception is subjected. Sensuous perception does not reason; it only presents natural facts, correctly or incorrectly. Clear functioning of intellect and reason, however, requires profound psychological aptitudes (intuition, experience, discrimination and imagination), as well as thorough knowledge of logic.

Clear functioning of intellect and reason is a mental labor to which only a few are earnestly devoted. It is an heroic effort to know truth and to acquire wisdom, for which humility (dependence on God) is the only path. Truth is a holy might, the eternal cosmic light and object of intellect and reason, and wisdom the mental power for its envisioning and the infallible rule of worthy life.

The third lawful way of consciousness, pertaining to truth, is *simplicity*, the virtue and spiritual character through which the vision of divine light and the function of wisdom are clearly effected.

Truth demands wisdom, in order that it may be apprehended and comprehended, and wisdom demands simplicity in the soul, that sincerity of will, veracity of intellect and modesty of sentiments may be clearly expressed.

The virtue of simplicity, however, can only be attained through whole-souled dependence on God; for without the principle of humility, independent subjectivism obtains a foothold in the soul and causes ungodly passions, deliberately or instinctively but imperfectly screened behind a more or less manifest duplicity.

Simplicity plays the most conspicuous role in mental life. If

man has an earnest desire to see his own spiritual face, all he has to do is to inspect himself in the mirror of simplicity, veracity and modesty; here he may perceive the true picture of his real self, and his inward attitude toward the laws of God.

It is, however, not so much the subjective application to the superspiritual laws of simplicity which concerns us here, for that subject matter belongs to the explanation of simplicity as a virtue. It is rather its objective might, its lawfulness — in which the virtue of simplicity is grounded — that causes such profound interest in truth on the part of every lover of truth, the philosophical mystic being an outstanding example.

To the philosophical mystic, truth is the definitional might of God, the radiating light from the "holy fire", as it were, of divine holiness and, therefore, immutably insistent upon the representation of truth in all relative deeds, thoughts and sentiments. Were it not for this absolute insistence, the all-important difference between truth and falsehood would have no lawful substantiation; and the testimony of deceivers would be as valid as truthful statements.

Nothing is as simple as truth, for simplicity is its essential and final expression. No one realizes this fact so clearly as the philosophical mystic, who steadfastly concentrates his mental efforts on this law and virtue, in order that he may bear testimony to holy truth in his motives and deeds, in his meditations and judgments, and in his desires and sentiments.

By reason of profound worship of and admiration for the eternal might of truth, and persevering experience in discriminative contemplation, he attains the clear vision of the cosmic order, which has been proclaimed for ages as the deepest mystery.

Trained in synthetical thinking — the longing of all great philosophers — and deeply sensible of the operating urge of the transcendent might of truth, he clearly sees its simplicity in the cosmic order, in the absolute determinations of God, which are the primary cosmic laws of superspirituality, spirituality and nature.

That all that is lives by virtue of these laws, and stands in continuous relation to them, is quite evident and simple to the understanding of intelligent men. It is equally clear that where there are Absolute determinations, — axiologically or logically denoted as laws, — there also is the Absolute Determinator. Laws

are not abstract ideas, but formal effectuations of superior will.

Moreover, the axiological order of relation, pertaining to the cosmic lawfulness, is simplicity itself. Natural forces and things are dominated by spiritual beings, not absolutely, of course, but relatively, since, as has been previously emphasized, there is nothing absolute in the soul. And spiritual beings are dominated by superspiritual laws for the sake of their worthiness, wisdom and blessedness, or, in a cosmic sense, for the sake of participating in, cooperating with and affirming the divine might, by virtue of which relative beings have their existence.

The consciousness of the order of primary cosmic lawfulness causes, in the open and highly susceptible mind of the philosophical mystic, apprehension of the underlying reality of the logical laws of principle, process and effect, axiologically inherent in the cosmic order of superspirituality, spirituality and nature.

It is apparent that the reality of primary cosmic laws precedes every fundamental definitional movement or effort. It is the real "a priori" of the ideational "a priori" — which is the definitional reflex of the former in consciousness.

The conception of this cosmo-psychological fact constitutes the apex of human intelligence; it affords the real and logical ground for the clear functioning of reason, and indicates the way whereby the clouds of human mysteries disappear. It imparts the simplest and clearest vision, from the eternal standpoint, of the ever-active cosmic laws, which are the holiest determinations and revelations of God.

Equally simple is the truth of the spiritual essence of the soul, consisting of self-conscious and self-sentient will, which, because of its cosmic lawfulness, is essentially immutable and therefore immortal.

Be it in the highest or the lowest condition of existence, the essence of the soul — the self-conscious and self-sentient will — remains immutably identical; the soul is unable to alter the lawful structure or form of its spiritual forces. In every moment of its life it is essentially never more and never less than the self-conscious and self-sentient will.

All it can and does alter is the direction and intensity of its free motives and endeavors, relative to the cosmic order. It can aspire and strive with greater or less intensity after superspiritual, spiritual and natural values, and give effect to each of these values

in its own life. It is thus that the various degrees of superspiritual, spiritual and natural characteristics in relative beings are revealed.

Since, however, the soul is essentially dependent on cosmic laws, and, principally, on superspiritual laws as the primary objectives of its life, it is apparent that its will must act worthily, its consciousness truthfully, and its feeling sacrificially, in order that eternal blessedness may be secured.

The vision of this existential condition of spiritual life is so simple that any man who claims intelligence should be able to perceive it. Only a confused intellect can believe in will without the lawful objective of worthiness, or in consciousness without the lawful objective of truth, or in feeling without the lawful objective of sacrificial love and, as a consequence, deny the cosmically lawful immortality of the soul.

The simplicity of the lawfulness of natural forces — mechanical energy, radiation and vibration — and of their functions in material phenomenality, has been sufficiently presented in the preceding chapters. It must, however, be noted that in order to perceive this simplicity, two essential mental conditions are necessary, — clear knowledge of logic and clear knowledge of psychology.

In contrast to the laws and virtues of the vision in divine light, of wisdom and simplicity, stand the passions of *intellectual darkness* and *confusion*, *conceit* and *duplicity of mind*.

The passion of intellectual darkness and confusion is the result of the lack of earnest interest in the absolute determinations of the cosmic order. Such lack is due chiefly to the inveterate subjectivism of the human soul.

Subjectivism is that mental tendency which leans more toward independent self-interest than toward interest in lawful life in the cosmic order. Its views are cast from the standpoint of mere psychological and specifically individual aptitudes, heedless of cosmic and logical laws and of fundamental knowledge of psychology.

Because the human mind is not vitally interested in the culture of intellectual and sentimental order in thinking and feeling, fundamental study in logic and psychology appears to the average man abstract and disconnected from the common tendencies and interests of life.

Metaphorically, therefore, the subjectivist is a wanderer, exploring much or little on his devious ways, not knowing what he really is, whence he came, and whither he is going. There are hosts

of such wanderers in all stations of life and in all fields of knowledge, — religious, philosophical and scientific. Only few among them earnestly strive after truth, the majority being satisfied with the common supposition that the human mind is intrinsically incapable of comprehending truth as such, and that, therefore, the search for truth is futile. Indisposed to think synthetically (in terms of causes), and chiefly thinking analytically (in terms of effects), it is impossible for them to comprehend the truth and grandeur of the cosmic order.

This supposition of incapacity becomes as dogmatic with subjectivists as do all other human dogmas, though some dogmas contain better objectives than that of attempting, through scepticism, to destroy the power of logical judgment.

Scepticism, beclouded by subjectivism, clearly exhibits the darkness and confusion of the human mind. Its tendency is to gaze upon the world through the reflector of self-made visions, which are based chiefly on subjective desires and experiences, as independent as possible of the objective laws of God.

The cause of mental darkness, therefore, is to be sought not so much in the want of logical reasoning as, chiefly, in the independent attitude relative to God and His absolute laws, to which every soul is eternally responsible. It is for this reason also that philosophical idealism, despite its efforts to the contrary, as well as historical creeds supported by it, have furnished insufficient substantiation for faith in God.

Truth is the absolute light of God, and not a subjective capacity or property. Without its transcendent reality we should know nothing of truth, not even of the fact that we exist, will, think and feel. To deny its absolute objectivity is the greatest blunder of which the human intellect is capable.

No wonder, then, that so many theological, philosophical and scientific systems have arisen and are being constantly reinterpreted without finding for them a clear cosmic substantiation. True, logic and psychology — the basic sciences for understanding — have been cultivated for twenty-three centuries; but both have been treated too subjectivistically rather than cosmically; that is, in accordance with the absolute cosmic order.

Not man but the absolute lawfulness of the cosmic order is the eternal criterion for all beings. As soon as the human intellect attains due insight into this incontrovertible fact, the confound-

ing of absolute with relative, of objective with subjective, of causal and final factors, as well as causes with motives, will cease, and the education of the human mind and character receive an impetus unknown heretofore in the history of man.

Opposed to the superspiritual law and virtue of wisdom, stands conceit, with its concomitant prejudices.

The virtue of wisdom derives from the determinate, conscious and sentimental following of cosmic laws, and specifically of superspirituality. Conceit, however, has its source in more or less egocentric subjectivism.

While the wise man attributes his life to the creative power of God, and all his worthy mental possessions to participation in, cooperation with, and affirmation of the eternally operative laws of God, the conceited man ascribes them to his own mental forces, with no respect and gratitude for those laws by virtue of which his very life is maintained.

Conceit is mental pride in consciousness, a psychic self-elevation which is regardless of absolute law and order and, therefore, strictly subjectivistic and egocentric.

Its unholy spirit, with its constantly resurging suspicions and prejudices, permeates all human tendencies, mental and materialistic. The separatist spirit of some religious creeds, claiming exclusive right to salvation, yet giving no clear definition of the eternal laws of God; the constant argumentations from relativistic viewpoints in philosophy, psychology and natural sciences, as if only for the sake of argument, and without clear direction to the fundamentals, the elevation of human character and the introduction of just social order, are logical results of conceit and prejudice.

The unwisdom of these human tendencies, which have only passive intentions toward social amelioration, opens the gates to that most glaring of all conceits, which is materialism, with its arrogant and always dangerous domination over the human masses.

Moreover, there are men who attempt to substitute knowledge for wisdom, seemingly ignorant of the fact that wisdom is a superspiritual law and a spiritual virtue, whereas knowledge is only a mental acquisition of ideas in consciousness. Knowledge may or may not serve wisdom, and without wisdom it becomes corrupt and destructive.

The most general conceit of man, however, lies in his conviction of innocence as to his disposition, intelligence and general

condition of life. "I am that way and cannot help it", is his plea; or worse, "God has thus made me." Yet he always sees the faults and sins of others; in other words, he senses the odor of other creatures, but not his own.

Conceit exists in all classes of men, and the smaller and more ill-disposed the soul, the greater is this inveterate passion. In every direction it is full of prejudices, — confessional, intellectual, political, social and individual. There is no escape from it for those who do not esteem and cultivate wisdom.

The essence of wisdom lies in the will to know the operation of the laws of God, for the sake of the motivation of deeds and sentiments toward their supreme objective, the association and cooperation with divine predestination.

Wisdom primarily affects consciousness, intellect and reason, because clear vision is necessary for the fulfillment of worthy deeds, and for the guarding of superspiritual sentiments in a sublime manner. It is the way of life in light divine, whereas conceit is the way of life independent of the light of God.

The antithesis of the law and virtue of simplicity, revealed in sincerity, veracity and modesty, is the passion of the duplicity of the human mind, with its insincere, false and inmodest manifestations.

These manifestations are so common among men that their description is superfluous. All that it is necessary to mention in this connection is that, whereas sincerity reveals respectfulness and good will, insincerity shows disrespect and ill will. Whereas veracity proves honor and worthiness of character, falsehood discloses deceit and corruption of the mind. Whereas mental and physical modesty is the most engaging and attractive feature in conduct, immodesty of mind and body is the most repulsive expression of man — the open expression of animal souls.

The cause and reason for this passion, however, are altogether too little known and rarely discussed. A soul, more permeated than otherwise with independence from the holy laws of God — the light of which it does not see clearly — cannot but be self-centered in its tendencies and, therefore, clouded in mind, conceited in its self-consciousness and, in its casual moods, ruthless, arrogant and impudent.

The less man heeds or fears the laws of God, the more he becomes inflated with his self-importance, and, trampling on sincerity,

veracity and modesty, nourishes his pride, the inevitable path to lower regions and the animal world.

Pride is not self-respect. Self-respect lies in the consciousness and feeling of honor, grounded in devotion to the laws of God; whereas pride consists in the vain assumption of superiority over others, without proof of corresponding worthiness in character.

Hence its falsehood, insincerity, duplicity, and the concealed or open arrogance so conspicuous in political leadership, inflated wealth and privileged stations.

RELATION OF SPIRITUAL FEELING TO DIVINE LOVE

PSYCHOLOGICALLY, feeling is the mental force of sensibility. Being existentially relative, it of necessity has two directions, — positively, joy, and, negatively, pain.

These directions extend through all spheres of life, super-spiritual, spiritual and natural, in order to cause intimate interest in the essential realities of existence. Man may not clearly see the motive of the action — even his own; he may not clearly understand its rational or irrational tendency; but he senses what will satisfy or dissatisfy him; what will give him joy or pain.

Satisfaction, however, is no law. It is only a temporary psychic enjoyment of the self-conscious and self-sentient will, alterable according to the mood of its feeling.

There is some knowledge of laws relative to the will in religion, philosophy and juridic investigations. There is considerable knowledge of laws pertaining to the processes of thinking; also as to nature. But there is almost a total lack of knowledge concerning the force of feeling — axiological or psychological.

The psychological forms of the force of feeling, as well as their correlation, are presented in preceding chapters. These forms are sensation, specific sentiment and complex of sentiments.

What concerns us here is their cosmic relation to superspiritual objectives or laws, in order that, logically and empirically, we may realize the actual necessity for superspiritual guidance of the psychological forms of feeling.

It is true that, psychologically, the soul is free to accept or reject any impression or sensation, regardless of how important or trivial it may be. It can also accept and cherish, or reject and loathe, any specific sentiment formed from sensation. But it cannot *arbitrarily* transmute sentiments into acts and lead a lawful life.

The force of feeling, with its forms, is no less subjected to superspiritual laws than are the forces of will and consciousness, with their forms. The education of sentiments is fully as important

as the education of consciousness, if not more so, because the self-conscious and self-sentient will is intrinsically more concerned about its feeling than its understanding. Criticism of the thoughts of others is generally permissible, but one must be very careful in criticising sentiments, for these constitute the dearest possessions of the soul.

Owing to profound insight and equally profound religious experience, the philosophical mystic sees three superspiritual laws dominating the spiritual force of feeling, namely, the *law of sacrifice* for sensation, the *law of righteousness* for specific sentiment, and the *law of goodness* for the complex of sentiments.

The *law of sacrifice* has its origin in the sacrificial creation of the cosmic order and of all souls dwelling therein. All that exists is a sacrificial gift of God, and the chief gift is the soul, endowed with will, consciousness and feeling, in order that it may freely participate in, cooperate with, and affirm the absolute might of the holiness, truth and love of God, and thus live with Him in eternal glory and beatitude.

Neither angels in heaven, men on earth or other planets, nor the souls of animals, have made their own spiritual essence, — the self-conscious and self-sentient will. All that they are capable of making, and all that they have ever made, are but effectuations of the self-conscious and self-sentient will, either in accordance with the sacrificial guidance of divine laws, or in disagreement with them.

If the cosmic fact of God's sacrificial creation is not clearly understood and profoundly sensed, religious life, despite all aspiration, is bound to be superficial and negligent, all because the holiest and most intimate bond of the soul with God has not been seen and felt.

Life wholly destitute of sacrificial sentiment is inconceivable. Even in animals it exists in a small measure; among men sacrifice is an object of the highest admiration and veneration. It is the supreme proof of the sublime might of religion, of its divine lawfulness, and of the existence of God Himself. Were sacrifice non-existent, there could be neither God nor anything divine.

It is therefore apparent that in religious education the cultivation of sacrificial sensations is an absolute necessity. And, since specific sentiments consist of aggregates of sensations, their sacrificial sublimity cannot be too deeply instilled into the human heart.

Sensations must be cultivated on the sacrificial ground of the law of God, in order that the conscience and spirit of man may thus secure sublimer existential conditions in all future life.

In the cultivation of sacrificial sensations, humility is exercised, fortitude enhances the power of virtuous character, and beatitude spiritual security, peace and joy. It is the way of life, where divine light shines ever brighter, where wisdom is the infallible guide of intellect and reason, and simplicity the holy habit of divine inspirations.

The struggle of the self-conscious and self-sentient will with its passions — the counteractive agents to religious life, accumulated for aeons and aeons — begins with the control over the domination of sensations, in order that they may be directed to the holy laws of God.

Sensations appear so fortuitous, and often are so, that the human soul may not feel responsible for their occurrence; yet it is the cultivation of sublime sensations, or indulgence in evil sensations, that count in the cosmic courses of the soul's life.

Since, according to psychological lawfulness, sensations are the psychic material, as it were, out of which specific sentiments are formed; and since, because of these sentiments, inward dispositions for or against the laws of God are attained, it is evident that sensations must be controlled by the self-conscious and self-sentient will, in order that its divine destiny may be fulfilled. Practically, therefore, sensations leading to sin must be fought and hated, and those leading to virtue encouraged and loved.

Precisely as perceptions are the psychic food of consciousness, so also sensations are the food of the heart, the complex of sentiments. The important part that the education of sensations plays in our life will be more clearly shown in the succeeding sections on righteousness and goodness.

The *law of righteousness* is grounded in sacrificial love. Were it not for this cosmic principle, there could be neither perception nor sensation of righteousness in the human soul.

Axiologically and actively, spiritual life effectuates itself in exchange of values, because values contain sacrificial elements. Otherwise there could be no values, but only something worthless or injurious. The reason selfishness is worthless — indeed dishonorable — is because it has no sacrificial motive or element in itself.

Furthermore, all that is valuable is rightful, and vice versa.

Right and value, despite the fact that right relates to the subjective side in action and value to the objective of the action, are strict correlatives, concretely inseparable. Right without value and value without right are non-existent. The whole urge and effort of spiritual life consists in the attainment of values, the cosmic superspiritual, spiritual and natural realities.

In conjunction with this empirical fact, it is worthy of note that freedom for the attainment of superspiritual values, regardless of spiritual and natural conditions, is entirely unrestricted. Practice in virtue knows no bounds, be the man learned or not, be he rich or destitute.

On the other hand, freedom to attain spiritual values, pertaining chiefly to psychological conditions and profound knowledge, is generally and considerably restricted by lack of superspiritual education, of mental aptitudes and logical insight. Such mental weakness is one of the causes of educational inefficiency relative to the elevation of the human character. There are about as many bad characters among educated as among uneducated men.

In matters pertaining to natural values, however, freedom, because of the arbitrary tendency toward these values, is most restricted. Hence the activities of social institutions, juridically and executively, are mainly directed against the abuses of this tendency.

Since the law of righteousness has its absolute origin in the sacrificial love of God, it is the operating might of transcendent justice, which is the absolute guardian of sacrificial values. Accordingly, divine justice is a ruling might in the cosmic order, righteousness being the law of conduct through which divine justice is carried out in human deeds, thoughts and sentiments.

Moreover, in view of the fact that justice is the guardian of sacrificial values, and values are the intensest desire of the soul, it is clear that justice and righteousness are predominantly concerned with the force of feeling and its sentimental tendency. Actually, one feels righteous or just acts, as well as those that are unrighteous or unjust, much more quickly than one fully understands them.

This fact shows how deeply imbedded in the soul is the love of values, the chief of which is the love of life itself — of the self-conscious and self-sentient will. All that lives flees from death, because of the fear that it may be the end of life, to which the soul is so overwhelmingly attached.

There is a sense or presentiment of justice in this feeling, which is indicative of the sacrificial origin of life, with its eternal values of participation in glory, truth and love, and the influences of which values are constantly experienced in daily endeavors.

If spiritual life were a mechanical evolution of natural causes, as is believed by some naturalists, there could be no reason for being so concerned about such important factors as honor, truth, justice and unselfish love. Nature has no power to create super-spiritual elements of life, its forces being purely mechanical.

A mechanistic view of life would compel us to accept incomprehensible fatalism; and fatalism is an expression which indicates utter insensibility and ignorance of the sublimest values of life.

It requires no intelligence to be a fatalist. The fact is that the lower the intelligence of man, the more generally fatalism prevails. Animals are consummate fatalists, because they are so deeply involved in natural senses and things.

The self-conscious and self-sentient will is not the product of a relative being, for a relative being itself depends on cosmic laws for its existence and, consequently, has no power to produce cosmically lawful beings, such as souls lawfully are. The self-conscious and self-sentient will is utterly unable to produce another self-conscious and self-sentient will; it is lawfully bound to its own relative self.

Owing to its cosmic importance, the soul intuitively senses in its inwardness, or consciously perceives by virtue of enlightened reason, that it is a sacrificial product of divine almightiness. The correctness of this perception is corroborated by the fact that the force of the will must follow the laws of divine holiness, that the force of consciousness must follow the laws of divine truth, and the force of feeling the laws of divine love, in order that the soul may secure everlasting glory, profound intelligence and unfailing blessedness.

Because of this cosmic fact the soul owes its whole being — its spiritual forces of will, consciousness and feeling — to God, for the express aim of following His determinations or laws, in order relatively to participate in, cooperate with and affirm His divine might, and in this supreme endowment be glorified and blessed forever.

The slightest infringement upon the laws of God brings partial estrangement and corresponding removal from His holiest presence

or nearness. With every increase of transgressions, removal from God becomes ever greater, until the soul loses the most glorifying and beatifying vision of and direct contact with God. It also loses the companionship of great spirits, the lovers of everlasting glory, truth and sacrificial love.

In consequence of this infringement, falling souls are placed in providential conditions adequate to their own self-determined attitudes. In connection with cosmic justice, it must be borne in mind that the higher the station of life, the greater is the responsibility and the stricter the execution of justice. Only in low existential stations like ours is justice less strictly executed.

As the eternal guardian of sacrificial values, the transcendent might of justice cannot but be inexorable. If it were exorable a mere prayer for forgiveness would suffice to transport a sinful soul to heaven; and that is impossible.

Prayer for forgiveness, as practised by man, is only a confession of having committed an infringement on the laws of God, and an expression of sorrow therefor; but it is not a restitution, such as is absolutely necessary for consummate propitiation. In the light of justice, forgiveness without restitution has little value. One may overlook restitution in unimportant cases, but not when personal integrity and righteous possessions are concerned.

Furthermore, if the soul through independent willfulness has weakened or lost the God-given virtues, the highest superspiritual values of life, and has supplanted them with self-willed passions, it is nothing but just that these passions be destroyed by the sinful doer, in order that the soul may regain that pristine spiritual purity, dignity, power, vision and sacrificial life with which God in His omnipotent love endowed it in His original act of creation. Any other hypothesis is logically inadmissible. God does not create imperfect relative beings; that would be contrary to his divine absoluteness.

He who earnestly desires to know the reason for the weakness of his character, for his limited intelligence and his self-centered heart, will have no difficulty in finding that reason if he examines his conscience in the light of divine justice — not in the light of legal justice, which is only a poor human make-shift for real justice.

Men with little or no religion do not like to believe in the fall of souls, yet they see falling souls all around them. They are conscious even of their own frequent lapses and, though suffering

for these lapses, they do not like to accept responsibility for them. Assumption of irresponsibility is due to lack of love for the laws of God.

Mystics, ascetics, philosophers and religious teachers insist on the practice of justice and righteousness. Historians perceive justice in the decline and fall of nations, and practical men see its effectuation, or want thereof, in all conditions of life, not excepting the animal kingdom. But the absolute purpose of justice in the cosmic order is altogether too little known and recognized. In a group of souls like ours, where sacrificial tendencies are not strictly cultivated, the sense and comprehension of justice cannot but be dull and dim.

Restitution of spiritual dignity and natural value is the eternal cry of divine justice and the broad way of ascent to the blessed regions of immortal life. But he who is unwilling to make restitution hardens his heart against the laws of God, and sinks ever lower until he reaches the horrible life of depraved souls, where indulgence of wanton passions is the predominant fact of existence, as is clearly apparent in the animal realm.

Justice and righteousness are the most tangible laws of God, immediately affecting the whole attitude of the soul and its existential conditions.

Every upward step in the scale of justice enhances honor, strengthens character, enlightens intellect, deepens worthy sensibility, and prepares the soul for a sublimer station in the next life. On the other hand, every downward step in the scale of justice debases intrinsic worthiness, weakens the will for good action, beclouds consciousness and reason and hardens the heart, thus condemning the soul to lower regions in the next life.

Justice and righteousness are the most insistent requirements of religious conduct. Regardless of all religious declarations and well-intended aspirations, there is no real religion where justice is not fulfilled. Every unjust act is strictly irreligious. It is only in the fulfillment of justice that the religious character stands supreme.

No prayer has religious worth that is not grounded in justice; and the justest prayer is the one for humility, fortitude and beatitude for the will; for divine light, wisdom and simplicity for the consciousness; and sacrificial sensibility, righteousness and goodness for the soul's heart; all of which are eternal laws and predestined conditions of participation in life divine.

Moreover, justice and righteousness are the superspiritual foun-

dation and bond of security, mutual understanding, concord and happiness. The fact that the social and individual importance of the law of justice is not taught in educational institutions accounts for the complicated systems of human jurisprudence and their ineffective codes of procedure.

It must be borne in mind that the court of justice is a sacred office, which cannot be rightly administered save by men of the highest type of superspiritual character, profound sacrificial sense and experience, and equally profound philosophical and psychological knowledge. Only by such men can judgment be rendered according to the laws of God. It was the utter lack of sacrificial sense in judgment that was responsible for the sentencing to death of Socrates, Jesus and Huss — to mention only a few examples.

No man with confessional, political or social bias is qualified for the administration of justice. Furthermore, legalistic knowledge of precedents is not essential; it can serve only as a contributing factor in the finding and pronouncing of judgment. Still further, the highest judges should be chosen neither by the masses nor by political authorities, but by educational leaders most fitted for this task. And in the lower courts appointment should be made by the highest tribunal and only after the strictest examination.

Such jurisdiction would eliminate the prevailing confusion of confessional, political, financial and commercial interests, which, because of their corruptive influence on the execution of justice, deprive it of its proper functioning. It has been stated more than once by serious jurists that delinquency in juridic procedure is bound to lead to social disaster.

Establishment of courts of justice, however, based on and sanctioned by the laws of God, must depend upon the growth of a profounder sense of justice in humanity. Perhaps it may require a series of chastening disasters for the attainment of this growth, for worldly lords do not think of justice as a holy might and cosmic law, but as an expedient of order, under the protection of which they are enabled to enhance their social privileges.

It is an absolute commandment of justice that the saint exhort and lead the sinner, that the wise teach the ignorant, that men with material means provide for the destitute. The whole cosmic order stands on this empirical law, and whenever this law is disobeyed, strife and misery are bound to follow.

Some extenuation for the wayward conduct of the human race

may be offered by the fact that the religious laws of God have never been clearly defined by any of the past or present religious doctrines. Prohibitory measures for the prevention of crime are no laws of God. Laws of God are the most positive commands of conduct, dominating the whole essence of the soul, in all its formal effectuations and expressions.

Moreover the laws of God are His transcendent determinations and the sole conditions of participation in His eternal life. They are the eternal sanctifiers of great souls and the most insistent superspiritual elements in the human conscience. Laws of God are the vital objects of theology, for only through apprehension and realization of them does the superessential "Face of God" become known.

The whole task of religion consists in promulgating, explaining and inculcating the laws of God into the human spirit. There is no task for virtuous and enlightened men comparable with the sublimity, power and blessedness pertaining to this effort. If the laws of God are not clearly known, highly respected and profoundly loved, both the functioning of religion and of justice are bound to be paralyzed by the ever-surging passions of human godlessness.

The law of goodness commands that every deed, every thought and every sentiment bear testimony to the "Highest and Best", specifically to the superspiritual principles of life revealed in the divine laws.

Their transcendent goodness is the sole might upon which harmony, concord and blessedness subsist. For this reason they contain the cosmic essence of beauty, the gracious invitation to life divine, and they point out the way in which all that is ugly and detestable can be eschewed.

The living essence of goodness lies in humility — in profound faith, devotion and gratitude to God. In humility is grounded the supreme honor of allegiance to and affiliation with God.

The living course of goodness lies in fortitude, the soul's intense effort consummately to realize in itself the law and virtue of humility, in order that it may attain a powerful character for performing solely good deeds and thereby reveal and prove supreme allegiance to and affiliation with the absolute holiness, truth and love of God.

The living objective of goodness lies in beatitude, the might that blesses the giver as well as the receiver, and thus establishes

mutual trust, respect, understanding and felicity, the religious conditions of friendship and honorable social life.

These explanations regarding the law of goodness pertain to the self-conscious and self-sentient will — to the soul in its essence. Since the will functions through the forces of consciousness and feeling, it is necessary to visualize these functionings in the light of the law of goodness, in order that complete appreciation of this law may be attained.

Both the force of thinking and the force of feeling exist for the sake not of malevolence but of benevolence. Omission of this lawful axiological element in psychology has hitherto made this science relatively ineffectual in intellectual endeavors; it has afforded only superficial psychic vistas, without due insight into their cosmic essence, value and objective.

The splendor of goodness derives from the superspiritual law of divine light, revealing truth as the absolute criterion of good deeds, thoughts and sentiments. It is for this reason that truth is unfailingly good and goodness infallibly true.

There is nothing truer than goodness and nothing more beautiful. In consequence, good acts, good thoughts and good sentiments are self-sufficient, because sanctioned by the laws of God.

The right exercise of goodness depends on the superspiritual law of wisdom, that the best ways and means may be found for its effectuation in helping those who are in superspiritual, spiritual and natural need, and who can appreciate such help. There is little or no help for souls that have neither appreciation nor gratitude for goodness. Its profound sensitivity debars ungrateful souls from its magnanimous and beautiful spirit.

The way of goodness follows the superspiritual law of simplicity. By reason thereof, goodness never fails to be sincere, showing good will in a simple manner — without ostentation. It never fails to be truthful and knows no mental reservations. It is always modest, because it is fully conscious that all goodness comes from God, its eternal source, and that the soul only participates in goodness.

Neither the law nor the might of goodness is created by man or by any superior spirit, for its superspiritual essence reveals absoluteness. It is the most tangible, inviting and empirical might in existence. All hearts are raised to this attractive might in order to inhale its sweetness and rescue the soul from grief, desolation and despair.

Furthermore, goodness is the living flower of all virtues, and the pulsation of sacrifice, pure and mighty in its inspiring warmth. It uplifts fallen souls from the baseness of sin and selfishness; it attracts and guides the child; it guards the youth in preparation for a virtuous character; and it crowns the departing and virtuous soul with faith, devotion and gratitude for the divine call to a sublimer and more beautiful life.

As a witness-bearer of sacrificial evidence, goodness is the unceasing companion of the just and the righteous, that no harm may befall the innocent, and that trespassers upon divine laws may be strictly judged and punished according to the gravity of their wickedness. Its might protests against all evil impositions.

Justice and goodness are strictly correlated. There is no goodness without justice, nor justice without goodness. The most charitable and best sentence for evil doers is the sentence of inexorable justice. No other sentence is capable of leading the trespasser to the feeling and recognition of his disregard for divine laws and to restitution of honor and means, without which justice remains unfulfilled.

A man deficient in profound love for goodness is utterly incapable of passing judgment in any serious issue between good and evil deeds. And, in the "last judgment", none is punished so severely as he who tramples goodness under his feet.

Opposed to the laws and virtues of sacrifice, righteousness and goodness are the passions of selfishness, unrighteousness and baseness.

Owing to the frequent confounding of the terms emotion and passion, it must be noted that the term emotion signifies only an aroused state of feeling and is but a psychic manifestation without expression of worth; hence there are good and bad emotions.

Passion, however, though emotive in its character, signifies not a casual psychic emotion but an habitual tendency toward self-centered satisfaction, a self-obsession, the will to self-assertive indulgence. In consequence, we speak not of good passions but of evil passions, in contradistinction to good and evil emotions. In other words, emotions manifest occasional sentimental conditions, whereas passions reveal characteristic sentimental habits, disregarding the laws of God in various degrees of intensity.

Selfishness, as the term indicates, is sentimental concentration of the self-conscious and self-sentient will upon self-interest, re-

ardless of superspiritual obligations to God and man. It stands in direct opposition to the divine law and spirit of sacrifice, the living source of spiritual dignity and honor and the touchstone of sublime character.

It is for this basic reason that the indictment of selfishness is so universal. Its outstanding manifestations are greed and lust, the most corrupting factors in human mentality, and the curse of fallen souls. In the life of animals these debasing characteristics assume an open and shameless habit.

The psychic source and habitation of selfishness is pride, the independence from divine laws. Hence the faith of the selfish man is concentrated on his own exclusive interest, irrespective of cosmic laws and reasons. Despite casual feelings of mental wretchedness, he persists in considering himself as the one man in the world and the center thereof.

A thought that suggests his doing good unto others disturbs his narrow mind and fills it with the suspicion of being imposed upon. His sense of mutuality is like that of an ill-bred child, who loves to take all that it can get and give nothing, or as little as possible. In the fulfillment of his legal obligations to his family he sees the full extent of his responsibility. Religious and humanitarian duties are rather burdensome, and his casual cooperation with them is habitually passive.

Steadfastly believing that untoward happenings to himself are the fault of others, not his own, the selfish person is barren of all initiative for sacrificial action, of the need for which he is aware only in his own necessity. Beyond his own desires and those of his personal favorites, he has no interest in life. In disappointment he seeks for consolation in sentimental pessimism — an accomodating escape from sacrificial action.

Souls permeated with selfishness are unaware of the fact that every selfish impulse or feeling produces a cloud in their minds, obscuring vision of the eternal light of divine lawfulness. If impelled by ruthless ambition, they operate in the dark, secretly and craftily, and in every convenient field, political, financial, commercial, in order to assert their worldly superiority amid the confusion of human motives, and to promote their vanity, greed and unlimited craving for sensual pleasures.

The greater the spirit of selfishness, the more the soul approaches

the life and temper of animals, into which realm it is bound to sink if the cultivation of sacrificial living is disdained.

The passion of unrighteousness stands patently in opposition to the virtue of righteousness. "No one is righteous", rings the voice of the ages. Inwardly infected and enervated by pride; predisposed to egoistic satisfaction; indifferent to eternal truth and the laws of God; conceited because of the assumption of the superiority of his own forces and morbid desire for their display; alienated from sincerity, truthfulness and modesty of spirit; and, above all, intensely longing for self-affirmation and self-gratification, — the human soul is bound to fail in courage for righteousness.

The unrighteous man has no feeling for divine justice and, therefore, has no incentive for cogitation on the cosmic might of justice, absolutely necessary for the maintenance of spiritual honor. Yet he always demands justice whenever his own interest is at stake. As a rule he cares little or nothing about any interest other than his own; and it is this very fact which reveals the intrinsically unrighteous character of man. Void of all sacrificial sense, as well as understanding and will for it, he cannot do otherwise.

Owing to the psychic urge to manifest sentiments, the self-conscious and self-sentient will seizes every opportunity to give them formal expression. Habitual sentimental expressions — in one direction or another — produce sentimental tendencies, and reveal the actual attitude of the soul toward the cosmic order.

Only vaguely sensing the superspiritual laws of God, and often thoughtlessly denying their reality, yet impelled by the will's energy toward accomplishment, the human soul, intrinsically unvirtuous in its inward attitude, has no other recourse than to substitute pride for honor, vanity for glory, greed for righteous acquisition, libertinism for freedom, and indulgence in luxurious sensuality for true bliss.

It is because of the perversion of holiness and truth that pride is so wicked, vanity so silly, greed so contemptible and sensuality so abominable. Every man of conscience, self respect and clear reason cannot but feel horror and disdain for these corrupting passions, the actual sources of unrighteousness.

The history of our earthly existence abounds with cruel pride and fatuous vanity, grasping spirit, the making of cash registers out of human brains, and with phallicism, public as well as private.

In contradistinction to these inveterate passions, all efforts for spiritual rise appear incidental, and yet such efforts must be persistent, lest humanity fall again into barbarism and animalism.

No wonder, then, that the picture of earthly life is blurred with human and animal passions, permeated with restlessness, and with disease and death always lurking around us. Killing *en masse* is "sanctioned" by the ages, exploitation of the helpless and ignorant is an "honorable" pursuit, and sexual romance the highest exhilaration and sentimental ideal.

In view of these manifest facts, propagated in our literature and taken for granted in our general education, righteous life in general is impossible. It may require many more wholesale slaughters of men, to satisfy worldly greed and vanity, before the human conscience is stirred to its depths and calls a halt on legalized depravities. The root of international and social anarchy is found in vanity, greed and their resultant unrighteousness, against which, from the very beginning of social institutions, the suffering conscience of the oppressed has always revolted and always will.

Our earth does *not* belong to men with privileges that have been unrighteously usurped. It is a place in which material conditions are provided for the whole humanity, in order that the course of superspiritual elevation may be pursued. There is no other logical and lawful reason for the existence of our earthly abode.

The duty of government demands encouragement of men of the highest type of conscience, character, intelligence and will to sacrificial service, that respect for itself may be assured, as well as a stable social order. Gratuitous or wanton individualism has no place in societies secured by righteous laws. Its lawless spirit is the breeder of corruption, anarchy, war and woe.

To establish righteous social order requires the will for the understanding of and sentiment for absolute principles of cosmic justice, which is the supreme authority, eternal ground and way of righteous life.

The principles of cosmic justice are clearly revealed in the laws of God, which are the eternal dogmas of religion and the absolute rules of worthy conduct. These laws inwardly permeate the whole psychic structure of the soul and lead the soul to righteousness. The way of these laws is the sole way to true honor, enlightenment, sublime feeling and inviolable blessedness.

All other social formulas or social contracts, so-called, are

fluctuating make-shifts, a constantly varying patchwork, put together by social bodies intent on obtaining special privileges. It is apparent that under such social conditions authority commands little or no respect, and personal freedom is bound to find greater opportunities for social trespass than for maintaining righteous order.

Authority and freedom are the outstanding conditions in social institutions. If authority has no substantiation in absolute laws, it will neither appeal to the conscience of man nor be able duly to exert beneficent influence; for, being based on mere human will, collective or individual, it is open to strife and contest.

Freedom, therefore, specifically social freedom, must be righteous, that is, sanctioned by the laws of God, these laws being the sole guarantee of true freedom. It is because of inattention to this cosmic fact that abuses exist in creedal, juridic, political, economic and social relations.

On the other hand, the advocacy of unlimited personal freedom, which is inherent in atheism (the most irrational tendency of the human mind), is bound to revert to ruthless tyranny, the woeful condition of debased souls.

Remissness in the constant teaching of righteousness in religious creeds, schools and homes, as well as in juridical procedures, reveals the sinful weakness of the human character, incapable of divine order, glorious achievements and the assurance of a mighty future life.

It is not investigation of the causes and objectives of life, but the failure in duty to justice and righteousness, that furnishes incentives to atheistic views and senseless fatalism.

Opposing the law and virtue of goodness is the passion of baseness, the lowering of the spiritual attitude and habitual unconcern about all that is edifying and sublime.

The base man has no interest in any law, cosmic or social, except that which serves his selfish purpose. He has no interest in humanity, as a group of souls in cosmic conditions similar to his own, and requiring inspiration and incentive for compassion and mutuality, in order to rise to a higher plane of life.

Habitually dissatisfied with his providential condition — except in fleeting moments of self-gratification — and restless in his inwardness, he seeks for consolation in the very dissatisfaction of his own mental misery. The spirit of pessimism envelops his soul and

becomes his outstanding sentiment.

Predominantly interested in his own dispositions, not in the lawful courses of life, he is unable to understand, to appreciate and much less to love these lawful courses. Living amidst phantasies of vagrant inclinations and more or less pronounced passions, his undisciplined will is obstinate, his intellect confused and his feeling selfish.

Indeed, baseness is the result of selfish sentiments, in the same degree as duplicity is the result of mental darkness, and confusion and spiritual misery the result of volitional pride. It fills the soul with ill dispositions, the prompters to hatred, malignity and crime.

The cause of ill dispositions, apparent among the educated as well as the ignorant, lies in the fact that man, as a rule, is neither disposed to nor interested in goodness as a cosmic superspiritual law, much less in the scrutiny of its divine source. Without goodness as a lawful condition of spiritual life the whole creation would instantly revert to the dark night of chaos. No law could reveal its beneficent operation.

Very few look for goodness in the world as an object of admiration, esteem and love; but many have a desire for goodness, that they may avail themselves of it for temporary need and satisfaction, with little or no gratitude for its benevolent might.

Thus it is that the low-minded man has no respect for goodness and often abuses it through selfish desire and deliberately evil design. He does not care to know goodness as a superspiritual law. He desires to be free from its operative urge, which at times he senses in his heart, but he does not permit himself to embrace it, and he hastens to remove its sacrificial appeal from his mind.

It is obvious that in such a mental condition, unenlightened souls cannot but brood over the insufficiency of their happiness, and, as a consequence, seek for consolation in material and physical satisfactions. Even educated men are not free from pessimistic tendencies. Their minds being more susceptible to the evil than to the good, they see only the shadows of life instead of the light by which they are caused.

They apply the logical categories of causality and finality to all sorts of small and insignificant details, which have no influence whatever on the essential weal of mankind, and overlook the ruling causes and aims of the cosmic order. Infatuation with small things

is bound to be detrimental to the understanding of cosmic grandeurs.

One cannot see cosmic grandeurs through microscopes, however interesting such observations may be. Greater things may be seen through telescopes, but even this vision is extremely limited, for it shows only vast groups of stellar bodies, and affords but little understanding of their origin and course.

Observation of the external world, if motivated not by vain curiosity but by the urge for truth, is useful in the enhancement of human knowledge; but concerning its lawful purpose it tells us no more than observation of the human body tells us about the soul and its cosmic destiny.

The profound thinker searches for the cosmic lawfulness, for by virtue of that lawfulness, when understood and appreciated, cosmic forces become accessible for beneficent service, thus evincing their intrinsic sacrificial essence.

Many are biased in the direction of seeing evil in the world, as if such evil were a cosmic, personified spirit, persecuting the soul with diabolical persistence. Such a view, however, would call for corresponding substantiation in axiological principles, — the super-spiritual laws which constitute the absolute criterion of the good, and without which evil cannot be understood and appraised.

There is, indeed, evil on this earth, as well as in innumerable other spheres like our own, but this evil is psychic, not entitative or cosmic. Natural evils, so-called, are nothing but lawful concomitants and illustrations of this psychological fact.

There is no evil in faith, devotion and gratitude to God; none in spiritual fortitude or courage for the effectuation of faith, devotion and gratitude; and certainly none in the eternal law of beatitude, which permeates with intensest longing every living creature.

But there is evil in faithlessness, apathy and ingratitude to God; in spiritual slothfulness and unwillingness to rise in worthiness, wisdom and sacrificial love.

There is no evil in the vision of truth shining in the holy lawfulness of the cosmic order; no evil in wisdom, — the torch of right action, thinking and feeling, — and none in the simplicity of a sublime mind.

But there is evil in closing one's eyes to eternal truth, and in delving exclusively into subordinate effectuations thereof; in sub-

stituting personal conceit for wisdom, and in the disdain for sincerity, veracity and modesty.

There is no evil in sacrificial life, revealing the highest type of spiritual character; no evil in righteousness, cooperating with eternal justice; and no evil in goodness, the antithesis of all evil.

But there is evil in selfishness, in the corrupting depravity and baseness of low characters, the real breeders of all evils in the world.

Impelled by the dark spirit of sentimental pessimism, there are men who claim that, if they were gods, they would create a better world than the one in which they live. This pretension is apparently based on the primitive though popular geocentric view of creation, with total ignorance of superspiritual and spiritual lawfulness in the cosmic order.

Furthermore, it is based on vulgar anthropomorphic views of God, as a sort of superman, acting in accord with His superhuman but arbitrary will, and predestining souls to eternal heaven or eternal hell in the very act of his creation.

The "Face of God", as superessential Holiness, Truth and Love, operatively shining in the sacrificial achievements of sanctified characters, has been unknown among men except to a few mystics.

All human theologies have failed to afford us a clear presentation of God; hence disturbing scepticism concerning our intrinsic relation to God permeates the minds of men even in the hour of death.

Moreover, theologies have failed utterly in eschatological teaching. The impossible horrors of hell, the torturing purgatory, and the superficial, sentimental heaven, as presented by theologians and poets, are wholly inadequate to attract the soul to work for the sake of life immortal.

No condemnation of theologians is meant in this criticism; for, after all, they have afforded us portions of the truth, though combined with the usual human errors and deficiencies.

It is quite human, and in a certain measure correct, to view religious life in the present state pessimistically; but such pessimism must not be applied to the supreme objective of life, the holy laws of God. These laws are the eternal foundation of our allegiance to God, that we may live in immortal dignity, wisdom and beatitude.

The reason for spiritual optimism lies in this lawful cosmic prospect, manifesting itself in the mystic irrepressible hope and inalienable desire for immortality — the goal of all inward hopes.

To speak of "mortal life" is to utter a contradiction in terms; for nothing dies that contains the lawful essence of life, whether it be the spiritual self-conscious and self-sentient will, or the natural radiating and vibrating energy. Only their formal temporary effectuations are mutable; and it is the transition from one formal effectuation into another that our superficial intellect sentimentally denominates as death.

There is no evil in the existence of the self-conscious and self-sentient will. No soul wants to be without the force of free will for action, the force of consciousness for knowledge, or the force of feeling for tangible interest in life.

The realization of these facts causes perception of a blessed existence. Regardless of how clear or unclear this perception may be, it is there as the prime instinct of life. If this instinct, so-called, were for evil, it would annihilate itself, because evil is destructive in its essence and tendency.

The cause of evil lies in the individual soul. Essentially relative to the absolute determination or lawfulness of God, the soul, by reason of this relativity and dependence, is endowed with free will in order freely to participate in, freely to cooperate with, and freely to affirm the absolute determination or, psychologically speaking, the will of God. This relation is absolute and perfect in its form, because, without freedom of will, the existence of the soul would be impossible. If it could be anything at all, it would be an automaton, not a spiritual being.

Moreover, the supreme privilege of freedom, with which no soul wants to part and ever fights to retain, is patently not for the purpose of effectuating evil but for performing good deeds, in order to prove its right to existence, its personal worthiness, enlightened intellect and unselfish feeling. For the performance of such deeds the superspiritual laws of God constitute the infallible guide.

It is, therefore, obvious that if the soul willfully abuses the supreme privilege of spiritual freedom, and opposes the superspiritual laws of God, it is bound — commensurately with the offence — to lose that power of freedom for the exercise of which the soul was determined in the pristine creative state.

Freedom of will is a divine gift and, therefore, has a holy origin and reason, as well as a holy aim. Innumerable souls never fall from the supreme state of existence, and innumerable others that have fallen are bound, through effort and pain, to return to their

eternal home. † All sublime endeavors on earth prove the ascending course of life.

Since evil is the product of each individual will, it is right and necessary that each individual will should destroy its own evil dispositions, motives, thoughts and sentiments, in order that it may be able to recover the lost virtue of goodness. No man is capable, through his own will, of putting either goodness or baseness into the heart of another. He can only exert his influence in one direction or the other. Effectuation, however, depends on the consent of the recipient. As a rule, the debased soul is receptive to evil instigation, whereas the good is looking for noble and edifying animation and association.

Barren of superspiritual principles, pessimism ensnares everyone who is indisposed and unwilling to lift his mind and heart to eternal values. Thus it weakens the will and leads to ignorance and fatalism, revealing thereby an inward debased attitude with respect to all that is great and holy in existence.

The pessimist makes no effort to look for the good, but only to criticize the evil, meanwhile enjoying all the good he can find. This pessimistic one-sidedness appears even in higher institutions of learning, where youth is being prepared for leadership of the masses; yet pessimism has no power of leadership — only of revolt.

All that is in us and around us reveals the lawful spirit of goodness. This spirit is visible in the superspiritual laws of conduct, in the conscience of worthy souls, in the attempts for social uplift, and in the immutable laws of nature, by virtue of which endless forms are made for the sake of the education and beneficent enjoyment of spiritual beings.

All these fundamental facts are manifest and never cease to be manifest. Their essential spirit never changes; only temporary expressions are changeable in order to correspond with the variable attitudes of relative beings.

Superficially, everything arises and dies, — natural worlds, stars, human and animal beings, as well as vegetable and mineral structures. This, however, is only a temporary view of life, based on infinitesimally short experience and very limited sensuous vision. If it were true that all ends in death, the whole creation would have died incalculable ages ago. The opinion that everything ultimately dies, in a cosmic sense, is manifestly inconsistent with the lawful continuity of life in all its formal manifestations.

†See the author's forthcoming work "God and the Cosmic Order."

Popular among unthinking men is the idea that, because we have no recollection of past life, immortality of the soul is impossible — an unwitting assertion that memory is a sort of criterion of reason. In their zeal to shun responsibility for the total effectuation of life during this earthly period, they cite one of the most fluctuating capacities of the human consciousness, memory, in order to disprove personal immortality.

We do not remember when and how we are born, yet we are certain of our birth because of the testimony of others. But testimony, though valuable in judging occurrences, is no more a criterion of truth than is memory, which so often fails, especially when the performance of duties is involved.

Strong memory is indeed an important adjunct in attaining knowledge, but knowledge is neither intelligence nor reason. Knowledge is nothing but an accumulation of reflective facts, spiritual and natural, out of which each individual complex of ideas is formed by the self-conscious and self-sentient will, according to its ratiocinative capacity — the logical capacity of the mind.

Some men possess vast knowledge with limited logical insight, while others with less knowledge have a keen discriminative sense and clear, synthetical vision. But the outstanding fact is that knowledge, void of superspiritual objective, is always detrimental and liable to be dangerous. Knowledge tending to superspiritual ends, however, is a most praiseworthy acquisition of the human mind. The question of the good and the evil enters into all psychological capacities and concepts.

In order to show, practically, the futility of the objection against immortality based on the absence of memory, it suffices to state that if memory were not a mere individual psychic capacity but a cosmic lawfulness (as it would have to be in order to afford sufficient ground for the objection), it would be the most cruel and most execrated factor in existence. No one wants to be reminded either of the guilty loss of high stations or of having led a life of sin and utter debasement.

The loss of recollective memory at death reveals the most merciful providence in the soul's existence, evidencing the fact that not the past but the future is of prime importance and interest. Nobody lives and works for the sake of the past, but for the future. The past never returns, no matter how dear or depressing its

memory may be, because every moment is an onward step into the endless future.

That recollections of important superspiritual occurrences are necessary for the understanding of judgment is indisputable. These, however, do not depend upon uncertain and temporary human memory, but on mental attitudes toward the laws of God — a superspiritual memory, as it were, altogether too little known among the children of this earth.

The precise meaning of immortality is existence in the eternal creative act of God, which has neither beginning nor end. The wish to encompass this aeonian life through the capacity of the human memory is, to say the least, childish: it has neither rational nor educational substantiation in view of the soul's eternal destiny.

The self-conscious and self-sentient will lives predominantly on aspirations and inspirations, with recollections as a very subordinated factor. Intrinsically, aspirations imply promises of beatifying reward, apparent in all efforts for good deeds. They are the effectuations of divine inspiration, apprehended and taught by that martyr for truth, Socrates. Were it not for this profound thinker, the birth of philosophical mysticism would have been delayed.

If the self-sympathetic pessimist would look less at the physical and material and would observe and analyze rather the spiritual side of life, he would perceive both inspiration and aspiration in the education of children by parents, of youth by teachers, in preparation for the lawful and worthy conduct of life. He would find in the historical efforts and sacrifices of great souls an invitation to exercise his own will to goodness, instead of bewailing the lack of goodness and endeavoring to soothe his disturbed legalistic conscience with the superficial idea of fatalistic evolution.

There is no evil in the immutable cosmic law of nature. Its prime force of energy is the automatic concomitance of the autonomous will, designed to be of service as a mighty instrument for the external display of spiritual action. Men and animals are constantly using their wills for the control of natural energy and its phenomena.

Its processive force of radiation is the automatic concomitance of the autonomous intellect, and it reveals direction and quantum in movements. Intellect is the searchlight of the self-conscious and self-sentient will; it moves according to the direction and the in-

tensity of the will. And radiation, the movement of energy, causes light, casting it more or less forcibly according to direction and quantum. (The modern "quantum theory", though in its infancy, has substantiation in this cosmic fact.)

The mechanical force of nature is vibration, the mechanical concomitance of spiritual feeling. Feeling is the most vibratory force of the will. The will itself may be steady and firm, its intellect calm and clear, but its feeling is full of desire for possession, the final effectuation of its motive. So, also, natural energy ends in vibration, and embraces everything within reach of its automatic force.

By reason of this lawful correspondence of spiritual and natural forces, religion, poetry, science and even common speech spiritualize nature, as well as naturalize spiritual expressions. Regardless of the fact that there is nothing spiritual in nature, and nothing natural in the essence of the soul or the mind, the inseparableness of these cosmic substances requires, by reason of this correspondence, reciprocal interpretation. Nature requires the mind in order to be understood and utilized, and the mind requires nature in order, through its instrumental, illustrative and useful essence, to symbolize mental actions, thoughts and sentiments, and to furnish material for imagination and cosmic illustration for spiritual education.

Our knowledge of nature, that is, of the lawfulness of the physical world and the structures of living bodies, is extremely limited, despite considerable progress. Thus far, neither the fundamental laws of nature, nor the particular structures of the energy which effectuates infinite varieties of organic and inorganic forms, have been explained. Only a large quantity of more or less important details, denoted by cumbersome terms, are extant, but without the slightest perspective for the attainment of a logical synthesis and a clear understanding of the real significance and import of nature.

To understand nature in the light of cosmic reality requires knowledge of the fundamental lawfulness of the cosmic order, as well as high mental capacity on the part of the thinking agent. Concepts, however, are not natural but psychological effectuations, which, to be true, require to be ruled by logical laws and categories. Everybody can know and think what he pleases, but unless he follows the rule of logical laws and categories, he cannot be certain that what he knows and thinks is true. In itself the search for truth

in the realm of nature is a very serious problem, for which the human mind, in general, is insufficiently prepared as yet.

True, nature offers joy and even amusement; but it also confers grief and distress. Its fundamental purpose, however, is clear: it illustrates the psychological conditions of all living beings and their attitudes toward superspiritual laws. This is a subject matter which can be understood from no other standpoint than that of superspiritual lawfulness, the eternal anchor of worthiness, of clear intelligence, and unselfish love, operating upon and perceivable in conscience.

It is worse than thoughtless to endeavor to view and to treat nature without contact with conscience. It cannot be done. Largely because of the irrational segregation of nature from religion, ruthless materialism has gained a hold for spreading the vices of vanity, greed and lust.

In consequence of the general debasing attitude toward nature, — and amid natural conditions that are more favorable to humanity than ever before, — disasters are becoming increasingly portentous; for disdain of the laws of God and heedlessness of conscience demand corresponding retribution.

Virtues and passions are the great alternatives in psychic life. In great efforts for the "Highest and Best", virtues worship, love and serve each other. Where efforts are the opposite, passions hate, rival and combat each other, and bring out the lowest and worst in humanity.

CONCLUSION

As a cosmically lawful spiritual being, though relative in its essence, the soul stands in immutable relation to the super-spiritual lawfulness, the eternal determinations of divine holiness, truth and love. It stands in this relation in order that it may participate in, cooperate with, and affirm these divine determinations, and in so doing maintain and effectuate individual worthiness, wisdom and sacrificial love, which are necessary for communion with its eternal Creator, Lord and Father, and for its own beatitude.

Participation in, cooperation with and affirmation of Divine life constitute the absolute plan of creation. The fact that we do participate in, cooperate with and endeavor to affirm every plan we have decided upon, relatively reflects the absolute plan of God, which is, accordingly, the real nucleus of all activities.

Obviously, this fundamental correspondence of relative life with the absolute might of God requires free will for its effectuation and realization — regardless of how strong or how weak the relative will may be.

The degrees in which the effectuation of this correspondence is collectively accomplished constitute the cosmic hierarchies, a very imperfect reflex of which is the world in which we are living. Every social institution contains hierarchical elements.

Blind determinism in psychic life is non-existent, for nothing is determined without conscious planning. The sole fact that the soul has will, consciousness and feeling, excludes the possibility of a blind determinism, the basis of which fallacious concept is fatalism, the most unintelligent opinion of which man is capable.

Participation, cooperation and affirmation relative to divine laws are the pith of religion and the living communion with God. They affect all the forces of the self-conscious and self-sentient will, as is clearly perceivable in the inward attitude of conscience. To segregate psychology from religion or conscience is like segregating social habits from moral laws and human obligations.

Objections to religious psychology often arise because of more or less notorious malpractices among some representatives of re-

ligious creeds, unbelievable dogmatic assertions, and vulgar superstitions in religious garb, but without thoughtful scrutiny of the real essence and might of religion. No science requires so profound psychological knowledge as does religion.

Morals, on the other hand, demanding only individual qualifications for and rules of social conduct, though valuable in themselves, cannot be substituted for religion; they do not contain and define the absolute principles of conduct. They only indicate their necessity.

Historical creeds over-emphasize mere belief in what is held to be a necessity for salvation, and the spirit of these creeds is predominantly sentimental and pictistic. They are without sufficient urge and enlightenment concerning practical conformity with religious realities, namely, the life in real faith, real devotion and real gratitude to God, associated with active wisdom and with justice to all creatures.

The attempt to introduce religious psychology into creeds is rarely made. It is no wonder, therefore, that so many unreligious and anti-religious psychologies are forthcoming. They are devoid of reference to the truest and most precious elements of psychic life, namely conscience, worthiness, wisdom, justice, and sublime sacrificial love. Among these psychologies are even some that are based on animal instincts.

In consequence of these deficiencies in religious doctrines, ambitious men are always looking for broader fields of action. They want action and not mere soothing sentiments, for action is the most important psychological reality. Largely upon knowledge of religious psychology will depend whether the action is good or bad.

Casual sentimental appeals and exhortations from pulpits and rostrums, despite the good intentions of those who deliver them, will not strengthen will and afford enlightenment for the bringing about of juster and more elevating conditions in our disordered human family. It will require action on the part of our worthiest and most enlightened men — and their collective action — to accomplish this great task.

If this high superspiritual and spiritual task were realized, though only partly, on this earth, the prospect for great human achievements would be tremendous. Humanity would be reformed on the basis of divine laws. It would have spiritual leaders of the highest enlightenment and affording sacrificial examples, judges

of immaculate character and with the keenest sense of justice, and statesmen of true humanitarian vision. It would also have poets, artists and composers, interpreting and illustrating in words, colors, forms and tones not only the absolute importance of virtuous life but also the ever-beckoning prospect of beatifying eternity.

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